

**Experiences
of the Mennonites
of Canada**

**during the
Second World War**

1939 - 1945



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Preface

Since the Second World War, with all its adversities, belongs to the past, and since so many opportunities confronted the ones who actually have proven that non-resistance could be converted into deeds, it was being agreed by the Directors and Representatives of the different Churches, to compose this little book, wherein our descendants may find traces worthy of remembrance, concerning our faith and belief of non-resistance; and whereas the many experiences which were being encountered, testify thereof.

The forty protocols recorded in this book, are a result of the many meetings that were being called to discuss the often very precarious circumstances into which we were being drawn.

Most of our experiences, and also our foundation of faith, regarding the biblical confession of non-resistance, shall be clearly brought forward.

The Secretary of the Committee was being authorized to compile this book, but the entire Committee of Directors was asked to assist in this very important enterprise, so as to share the responsibilities of its contents.

Committee of Directors:

Bishop P. A. Toews
Bishop David Schulz
Rev. Jac. F. Barkman

Secretary: Rev. David P. Reimer

GENERAL REVIEW AND THE ORGANIZATION OF THE CHURCHES

The war clouds have passed, and the air of conflict is suppressed; the combatants, wearied by long unrest, have returned home. The conscientious objectors have been dismissed from their various civil duties.

We also look back upon the peculiar positions our young men have filled in a special way, and at the same time being recognized as loyal servants of our government during the recent war. We also reflect credit on our kind government, which has endured, guarded, and even respected us during the prevailing unrest. Whereas the boys of military age were under obligation of participating in any bloody battle, or were called to accept any other position in the war cause, the refusal of a conscientious objector was always being considered and respected for reason of conscience. He was being advised to accept any civil service that might be assigned to him, which might not always be desirable, but still leave his conscience clear. Whereas many parents sacrificed their boys, and whereas, many lost their lives and never returned to their homes again, the objector's opinion was granted, and his faith considered.

After all, we look back to God and Jesus Christ, Who has led in a marvelous way; Who has protected us, and upon Whom our creed, concerning non-resistance, is based. Therefore are they heroes of faith, who remain grounded, when the time to suffer approaches. Who has manifested Greater non-resistance than our Lord Jesus, when He was being crucified? How patiently did He testify, while under trial: "My kingdom is not of this world. Were it so, my servants would fight for it." Joh. 18, 36. In Matt. 5, 38-39 He announces a very substantial reason for this confession, when He says: "Ye have

heard that it hath been said, 'An eye for an eye, and a tooth for a tooth;' but I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." In verse 44 He says: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

The before mentioned confession of faith is based on many similar quotations of our Lord Jesus Christ and the apostles, and it has been utterly impossible to exterminate or destroy it during the many hundreds of years.

Humanity may become disloyal to the same, but no one is able to lay another foundation, except the one that has been laid, which is Jesus Christ. On account of this confession, our forefathers have repeatedly forsaken their belongings and left their native land. Our fathers also, on account of freedom of religion, left their home land and came to Canada, where it was granted them again in full measure. During the First World War, 1914-18, our boys were entirely exempted from any kind of alternative service. Barely had a span of 21 peaceful years elapsed, when on September 1st, 1939, the Second World War broke out, which ended on May 8th, 1945, in Europe, and against Japan in August, the same year. Both countries fully capitulated. Although our boys were exempted from any combatant service during this war, they had to serve in an alternative capacity.

Since the approach of this conflict was being anticipated, representative of the various Mennonite and Hutterite denominations were called to meet on May 15, 1939, in Winkler, Manitoba. They clarified in regard to their presumption of being on the foundation of defencelessness, in case another war should break out soon. The assembly expressed its feeling as being willing to suffer instead of submitting to any service

under military supervision. Bishop David Toews presided at this meeting.

This faithfulness to the One God was well tested when war broke out in the fall. Many meetings, and counsels of the elders of the Manitoba churches, resulted; also of the churches in other provinces. The contents of this book limit themselves mostly to the interests of our churches in Manitoba, and to those that had joined them, namely the Church of God (Holdeman) in Alberta, and the E.M.B. in Saskatchewan. Preventive measures were being taken to appear before the government council, and be informed what might be expected of our people during this conflict. By the following minutes, the order of procession is being revealed to the reader.

We regret to learn from the minutes of October 14 and 28, 1940, that the first and the latter immigrated Mennonites fell out on account of various experiences and opinions, and consequently two different divisions were being formed. The United Brethren sided with the latter immigrated division.

We shall notice by our minutes that the following eight denominations in Manitoba combined, and formed a Council of Bishops (Aeltestenrat):
Sommerfelder Bishop Peter A. Toews
Chortitzer Bishop Peter S. Wiebe
Bergthaler Bishop David Schulz
Rudnerweiler Bishop Wilhelm Falk
Kleingemeinde Bishop Peter P. Reimer and
Jac. B. Kroecker

Gemeinde Gottes (Holdeman) ... Bishop Jac. T. Wiebe and Rev. Jac. F. Barkman

E.M.B. Rev. B. P. Janz, later G. S. Rempel
Arkholonier Bishop Jacob Froese
Gemeinde Gottes (Alberta) ... Rev. Isaac W. Toews
E.M.B. (Saskatchewan) Rev. H. H. Schulz

Later three smaller denominations were added.

From the Council of Bishops a Committee of Directors was elected, which was authorized to

represent the united churches before the government and the National War Service Board. The following brethren constituted the Committee of Directors: Bishop Peter A. Toews, Bishop David Schulz, Rev. Jac. F. Barkman, Rev. David P. Reimer, Secretary; Deacon Jac. I. Bartel, Treas.

As soon as the Committee of Directors had organized, it appeared before the National War Service Board in Winnipeg, to be informed concerning our future situation.

They were met with a kind reception and were being assured that the honest conscientious objector would receive due consideration during this war. Whether our boys should be brought under any obligations, had not yet been decided upon.

During the first year everything seemed to remain at rest, with the exception of an intense suspension in general, in regard to possible future affairs. Our boys were advised to carry identification cards, similar to the ones used during the former war. It soon became evident that such cards would be useless, since all boys must pass through a judicial examination during this conflict. Consequently they were only partially distributed.

In August, 1940, it became obligatory by law for every Canadian citizen, male and female, 16 years and over, to register. In December a hearing was being performed on all conscientious objectors, ages 21-24, and this was carried out on approximately 830 young men by the Provincial National War Service Board. All but nine passed in their exams and received their C.O. status. The nine who were not recognized as such, were sentenced to imprisonment.

Since the obligations of our boys were not being settled at these trials, our churches became troubled about it. As soon as it became evident that one out of three different duties was at our disposal, as seen in the minutes of January 24, 1941, our Committee was being dis-

patched to Ottawa to inquire into this matter at closer range and also to endeavor to arrive at an agreement whereby our boys might take up some alternative work that would leave their conscience unmolested.

OUR C.O.'S IN PRISON

Since the trials of our young men resulted partly in success it became evident that the ones who failed at their hearing were even then honest I.O.'s at heart. The whole affair was an unusual heart-breaking event for the parents as well as for the boys. Very sad, I thought, parents have the experience and are being asked to trial and appear before a judge, who is and must be, very despondent to regret his refusal of taking up arms. He was supposed to feel his way through. Undoubtedly the comforting and admonishing words which the Lord Jesus speaks in Mat. 10:10-13 were meant for him. The boys, who had not obtained their expected I.O. status at the trials, now looked precariously into the future for the lawful results which were not long in coming.

During the summer of 1914 the I.O. boys were called for service. The ones who had not obtained their I.O. rights received a written order to report at the Barrage in Prince barracks. The Committee of Directors had inquired beforehand at the National War Service Board what these boys might expect at such time. They had been told that those who were not being recognized as I.O.'s were to don the uniform and report for active service. This being contrary to the boys' convictions, they responded not to such a call, but looked prayerfully into the future. Since they had neglected to appear at the barracks after the first call they were summoned again to appear at a court of justice at Guelph, which they responded to. From the results of this court the

observer beheld a picture of criminal effect as besides the judges six policemen were also present. Since the boys refused to accept active service they were sentenced to one year imprisonment at Fleadings. The police officers took them to their automobiles where they seated themselves beside them and left. This occurrence caused many and especially the parents to tremble. Even the boys who were being treated as criminals could not refrain from shedding a few tears. To many of the observers the Lord's words must have come to mind where He says in John 1: 20. The servant is not greater than his lord. If they have persecuted me they will also persecute you. Viewing the helpless and weeping mothers waiting after their dear boys another prediction of our Lord's word have entered many a mind as He says in Luke 21: 31. For if they do these things in a green tree what shall be done in the dry? Involuntarily one may wonder. Are these the sins of the parents revealing themselves as their children? Is this a punish ment from the Lord for possibly holding it too strongly with the world?

On the arrival in Wainiping the boys were being handcuffed and taken to prison at Fleadings. Still this was to their benefit instead of being forced to military service.

Soon after this the Trustees of Directors called on the War Service Board to make intercession for the boys. Chief Justice Adamson who was well intentioned towards our people explained to the committee that it would be impossible to liberate the boys during the prevailing influence of the war. He endeavoured to console them, and promised the boys would receive fair treatment and good food also their work would be in the manner of moderation.

It was exactly carried out as being stated and after six months the boys were freed on their words of honor received their (C) status and

were treated in the future as such. It has occurred at a later date quite frequently that boys who were unsuccessful in obtaining their C.O. standing, were being called up for military service. An intervention by the Committee of Directors at the War Service Board resulted mostly in liberation, even though they had been imprisoned. It has happened several times that those who had voluntarily signed up for military service and who had received admittance at the barracks were released after it was proven to the War Service Board that the case had happened by mere neglect.

The immediate relatives, ministers, and also the members of the Committee were permitted to visit with the boys in custody.

The report to Ottawa means a decision on item 2 where farm labor and work at National Park labor is to be performed entirely under civil supervision. Furthermore it was decided to have a minister accompany every group of 20 to 100 boys. This request was gladly granted as the judges themselves had reckoned the prosperity of a camp should greatly depend upon order. This transaction and the promise were being given by Chief Justice Duffin and Hon. La Pléche in presence of the Members of Parliament Mr. Howard Winkler and Mr. René J. Luss of Manitoba, also Judge Adamson and Hon. McPherson of the National War Service Board of Winnipeg. Our Committee had unexpectedly met Judge Adamson on the train to Ottawa, which proved a blessing in the work there. We see by the courtesy of our authorities that a great and merciful God heareth prayer, and that He can guide the hearts of men like He does the rivers. Even this had been the earnest prayer of our churches as the committee was being dispatched to Ottawa that the Lord might warm the hearts of the men of authority to comply to our desires. Honour and Praise to the Almighty.

Further results are to be found in the committee's trip report.

CAMP AND CIVIL SERVICE

The work that had been prescribed for our boys was to commence in June in the parks. The first group left on a chartered bus from the west reserve on June 11, 1941 and soon was joined by Rex J. N. Hoopner as the first camp chaplain. The second group left from the east reserve on June 26 which Rex J. P. Reiser accompanied and stayed for several months. Although the parting from home was thought to be a four months' leave only and possibly three months' others shed bitter tears as they saw the boys leaving for such a long time. Very likely many of the boys had never been away from home for any indefinite length of time. Many a young man was deeply moved also when the last handshake went its rounds in the immediate family. However, any youthful person whose blood is swelling towards new adventures perceives less of the parting agony that is so becoming to a mother. The first two groups were exclusively young men of 18, but the third group which was called in July being the last for the year consisted of older boys but unmarried.

The boys were accommodated in three camps in the park. The work consisted of road construction and repairing, also shore cleaning where the little town of Wascanaung comes in touch with Clear Lake and where many tourists spend their holidays. Several boys had to go out having as feed was needed for the big herds of buffalo and other big game to be fed whenever they should not find enough feed during cold winter days and for the horses used there in winter.

After an eight hour day the boys came back to camp where several free hours were spent.

Besides the partaking of the evening meal, repairing of clothes and bathing there was still some time left to do good or evil according to the spirit which is in a man. Nevertheless we shall turn to the good that was being done. The many songs that were being sung in the open air and which resounded into the woods also the very good order every morning after the first bell. Quickly and quietly everyone got dressed and washed. At the call of the second bell the whole crew marched into the tent where the meals were being served. Before the food was partaken of everyone waited patiently for a word of scripture. A short portion was read by the minister in charge which was followed by a prayer of thanks. Breakfast was eaten in silence and after it was over work for the day began under the supervision of the foreman.

In the evening before retiring a short service was conducted which included several songs and prayer. Thus ended the activities of the day. On Sunday a church service was held in the morning and visitors were welcomed in the afternoon. Since this was a situation never before experienced by our people visitors arrived quite frequently although most of the boys were a distance of 250 miles or more from home. But these opportunities were to be greatly changed for many of the boys before the war was to end.

We shall read later on that the distance from home was to be increased. Would that the desire for earthly peace would have increased accordingly. As it had happened to the Israelites in the desert so it came to pass it part among our people. The whole situation became a more familiar one. The tender feelings and delicate minds were being worn down to coarser edges and perhaps the hearts of parents had ceased to pulsate in fervent love as they likely had done in the very beginning. It is possible to offer

prayer only according to the sincerity of the heart.

However we do not want to be understood that prayer had ceased. No, indeed many prayers were being offered. The following preachers joined the ministerial staff the first year as camp chaplains: Jacob Loran, Jas. W. Priesen, John M. Pinner and P. P. Zacharias. Several other ministers went to the camps at a later date.

After the boys had served four months they were all released. After New Year several other groups were called up amongst which were some married young men. Several young men had to part from their wives with the promise of being absent the specified four months. After this time had elapsed a few were being permitted to get off home where they greeted not only the young wife but also a child which had arrived during their absence.

A third group was called almost at the same time as the second, but was summoned to Beebe, Alberta, whereas the former went to Clear Lake, Manitoba. The Beebe boys were mostly unmarried young men who volunteered for this project. The last two groups met with some disappointment as their assigned four months were extended for the duration of the war. This had been announced before the four months had expired. Many of the boys had their minds pretty well centred on home. By day and night they were meditating upon it and were determined to return as soon as possible.

All at once the tide changed. When the announcement ran through camp that this way of life was to last for the duration it seemed like a thunderbolt out of a clear sky. After this disappointment had been worn down to mere smoldering edges it could always be easily understood that nothing had been so trying and hard to bear as the disappointing fact about the duration. One of the boys from Montreal River, Ont.

related the following story. The foreman entered the dining room after the meal had been eaten all except the dessert and announced the following orders. All remain at work for the duration on our leave tomorrow. All personal belongings had been packed ready to be taken home the following day. On hearing these orders Dick knives even their cutlery was being dropped into the piles and the potatoes untouched. The men withdrew immediately from the other-wise so agreeable and pleasant dining room. Mary pondered over the question "Duration?" What does it mean, "Does it mean another month or two or maybe a year or three four or five" or possibly ten years? How long? Who knows? It took several days to gain balance of mind again after such a suggestion.

A remarkable incident occurred at Clear Lake Riding Mountain National Park on April 30, 1942. All of a sudden the Park Superintendent brought the news unexpectedly that all boys were to be transferred to Ft. where some should be stationed on the mainland and others on the island. They had served quite a long while at Clear Lake and had been used in their work and environment so when the news arrived it caused great excitement among the boys and the folks at home were stirred no less.

The order to disperse the boys was carried out so abruptly that even the Committee of Experts arrived at Clear Lake only the day before the departure. Their trip was supposed to leave London the next day at about noon and everything had to be packed the night before. An appeal to go home to say goodbye was not granted. Several boys had telephoned their loved ones immediately and a goodbye letter had arrived. I had them also. This shall remain an unforgettable event in the minds of the committee members the boys and also the immediate families. Parents and their sons parted possibly

not to meet for a long time. Newly married couples were to separate for an indefinite time. Many prayers ascended to the Throne of Grace that night. Perhaps this was at evening in the park when more prayers were being offered than at any other time before. This was the proper time to comfort and encourage. On looking back it seems the young men have not emerged from this experience any the worse even though they spent a year or two in it. But during the last parting moments at Wasagamung Clear Lake any strong character found it difficult to withstand the emotional ways of Canadians. Finally retirement was sought at a late hour of the night but sleep lagged and for many perhaps it was a sleepless night.

Early the next morning the committee arrived at Clear Lake. The young men were engaged in the last preparations for the departure. At short order the trucks were all being loaded and started off towards Iiradim. On their arrival just enough time was left to regulate pressing matters, to partake of the mid-day meal and then to board the train. As soon as the train had disappeared from our sight many more prayers were being sent up to God for the welfare of the departing ones.

As it had been officially arranged at the beginning to have several ministers accompany any group we had decided to have Bishop W. Falk, Rev. P. H. Berg and Rev. D. H. Lowen going along with the first group. It seemed the boys were greatly strengthened by the presence of this ministerial trio. Rev. Lowen remained four months with the young men while the other two ministers soon returned to bring news to the home churches regarding the work the boys were doing. We are quite confident in stating that the Iit' camps were well in favor with the boys.

Immediately after the undecreed proclamation "for the duration" was announced at Neche

Alberia. 41 per cent of the buses were released and directed to go to the IIC forests. Before they left several days. In though at their homes was granted them. That several buses took advantage of this leave of absence not to return as arranged was indeed regrettable. For this reason other buses who might have been entitled to a leave of absence might have to suffer.

The work seemed to be a little easier in IIC as it consisted mostly of fire lighting, removing stumps and planting young trees. The IIC Foresters had 17 camps, 12 of which were on Vancouver Island and five on the main land. As a result the religious program had to be slightly changed as it took one month from two to three weeks. Visit all the camps etc. The Foresters permitted only three requests to make the people to whom they supplied board and lodging without cost and also asked them as much as possible to transportation from camp to camp. A committee was appointed at each camp which took charge of the spiritual edification, then like cooking, washing, etc. while the men idlers were absent. We often felt very thankful for the simple reason that all these conditions were being kept up even though it did not lack its mistakes and criticism. Progression and continuation in matters of oppressed even in religious affairs. And so it happened that all the different denominations who were being represented at the camps from all parts of the Island managed to get along quite peacefully and also at times understood to help each other. One negro who was there for the same reason as all others contributed in the welfare of his associates by his most precious. This situation through various personal statements in view to "41". Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth Him and worketh righteousness is accepted with Him.

It should not be taken for granted even though it was mentioned that they got along quite well that the different denominations like the 'Closed Plymouth Brethren' 'Christadelphians' 'Adventists' or even 'Jehovah's Witnesses' always shared our religious services. In the long run we all managed to get along quite well even with the non Mennonite confessions.

Another great achievement for the boys in B.C. was the organization and publication of a periodical called 'The Beacon' through which the spirit of the C.O.s was manifested. The little paper not only revealed the deeper sentiments of the C.O.s but also the bright and even the humorous side of life.

Mention may be made concerning the transportation and privileges of the ministers granted them by the Forestry. They received a letter of recommendation which gave them the rights to visit all camps. This letter reads as follows:

Victoria, B.C.

To All Camp Foremen

This will introduce Rev. (name of minister) who will be visiting the camps in the next few months. Please extend to him every courtesy and accommodation when required and assist him with transportation whenever possible.

Yours truly

H. G. McWilliams,

Superintendent A.S.W.

Notwithstanding the generosity of the Forestry towards our churches, this transport proved just a little too slow for the ministers; therefore the churches bought their own auto to accelerate the visit to the camps. As gas and rubber rationed soon we were to interfere we had to refrain from using our auto and again took advantage of the generous offers of the Forestry.

Having reflected on the spiritual endeavors and the maintenance thereof, we now shall try

to give some information regarding the social life and especially the situation between the citizens of this country and the C. I. O. Our boys were being recognized as such and if they were satisfied to be called C. I. O. it seemed to the otherwise friendly citizens that they submitted almost too willingly to the extreme use of simplicity. They were well liked by the authorities and for this reason were called A. S. W. or Alternate Service Workers. Afterwards this became the general appellation for the C. I. O.

True patriots to whom the biblical doctrine of non-resistance seemed strange and who also might deem understandable may have regarded the C. I. O. as totally inactive but the boys had a splendid opportunity to prove their loyalty by fulfilling the prescribed activities. Activity and patriotism as such was implanted. Not only by carrying out their physical program did they show their interest but also love and duty was being instilled towards God and government which also in such critical times gave them protection. One day when the Keebe group decided to pass the hat around to gather what they could from savings of their meagre pay of 20 cents a day, they collected the nice little sum of 10 dollars which they handed over to the Red Cross with the remark "for the needs". Even at such times unexpectedly large sums of money were collected when one might have assumed there wasn't enough for their own needs. Consequently our young men enjoyed more favor socially than disfavor. The following incident proves this.

One day two young citizens of Vancouver Island drove along the highway in their car. Suddenly a big tree fell on their auto and pressed the motor into the plastered road. Through the sudden impact both men lost their lives. What might this have to do with our boys?

A couple of our boys were in the act of felling

a gigantic tree which got beyond their control and fell in the wrong direction. Why this so happened was more than they could understand. To satisfy the law the boys had to be taken to prison and await the investigation of the coroner and the higher authorities. The camp foreman interceded for them and asked permission to have them stay at camp until the time of trial but this being contrary to law it was not granted. In spite of weal or woe the well-meaning magistrate could not give his consent but had to safeguard the boys behind prison doors for one night. After the hearing which followed the next day the boys were cleared of all blame and in a friendly way released. They sent a bouquet to the bereaved parents and also expressed their sincere sympathy.

The mother of one answered in a very friendly way by the following letter

Duncan, B.C
August 2, 1942

Dear Boys of Hill 60

I am writing to tell you how much we appreciated the flowers you sent for Rodney. I only wish you had known him, for he was a square shooter all through and always dependable. He has left memories behind that will never die for some of the carvings he made for me and the aeroplanes are all over the house. He was saving money to be able to build real aeroplanes and that was why he was working at Hill Crest. But he got other wings instead.

We are in deep sympathy for you and believe me when I say Truly from the minute I was told I never blamed you, for we know wherein the blame can truly be laid. Some day we'll all know the mystery of life and when our time comes we have to go. But Rodney would be the last one to want you to grieve. We know war is wrong, and he was certainly not built for

fighting. We can put flowers on his grave when we want to. I know he's safe now.

Yours sincerely,
Jeannette Marsh

This year the boys were granted leave for Christmas. After a short time of relaxation at their respective homes practically every one returned to his place of service. In which they gradually became used and more resigned even though it proved quite tiresome at times. Still they remained the active contenders who displayed the faith of our people before the world either from the bright or the dark side of life. Our churches have great reasons to be grateful to the present generation especially to the ones who were active in some affirmative service and who remained steadfast in witnessing for the true faith of their people.

In 1943 the government changed the program prescribed for our boys who became of military age whereby they were permitted to accept certain civil services where they might receive higher pay. An amount above \$1.00 which the contract called for was to be paid to the Red Cross by the employer. When the boys were dismissed from camp service in 1944 the majority of them had to accept these contracts. At first this seemed to be a desirable change with a little more pay. In general, it didn't prove as satisfactory as the former plan. The spiritual nurture could not be so well maintained and secondly the loneliness. Very often the employer had no thorough understanding of our confession of faith.

As winter approached most CIO's preferred to accept employment at the lumber camps where pay was higher and where they could meet in groups again to encourage and edify each other.

A number of young men obtained employment

in different hospitals and institutions for the mentally deficient. The most difficult problems were the insane asylums where the I. I. I. also had to wait on the patients which also meant a complete surrender for the work that required their almost attention.

The first group of I. I. I. entered this employment in the 7th of June 1943. As winter approached there were 15 young men and have employed 10 hospital and asylums. For here they had the opportunity of meeting in groups and assisting each other spiritually. They could also be easily be visited by ministers and other folks. The authorities of the above mentioned institutions showed great kindness and always pressed their gratitude in regard to the boys' services. This appreciation was indeed greatly appreciated. For the patients in the hospitals and the asylums were sorry to see the boys leave when they finally broke up. At Methodist churches, their ministers and especially the Committee of Trustees who have shared many a job and work with them with the boys are indeed grateful to the young men for their faithfulness and perseverance. You young men who in faith and patience prevailed in the struggle and endured it is you who carried the banner of our people's struggle of non-resistance as subjects in war for conscientious reasons. May the ever faithful God continue to keep you and reward you for everything.

When war with Germans ended in May 1945 all young married men were released from further Red Cross payments after another month the unmarried boys received the same privileges. After several months they were all released from employment and contacts wherein they had been so long involved. Many a youth surely rejoiced when he found he did not have to go where he did not want to go.

O HAPPY HOME, WHERE THOU ART LOVED

O happy home where thou art loved the dearest,
Thou loving Friend and Saviour of our race

And where among the guests there never cometh
One who can hold such high and honored place'

O happy home where two in heart united
In holy faith and blessed hope are one,

Whom death a little while alone divideth,
And cannot end the union here begun'

O happy home whose little ones are given

Early to Thee in humble faith and prayer

To Thee their Friend who from the heights of
heaven

Guides them and guards with more than mother's
care'

O happy home where each one serves Thee lowly

Whatever his appointed work may be

Till every common task seems great and holy

When it is done O Lord as unto Thee'

O happy home where thou art not forgotten

When joy is overflowing full and free.

O happy home where ev'ry wounded spirit

Is brought Physician Comforter to Thee

'Till at last when earth's day's work is ended

All meet Thee in the blessed home above

From whence Thou comest where Thou hast
ascended,

Thy everlasting home of peace and love'

Following is a list of ministers' names who
have served for several months or longer at the
C O camp and whose names have not as yet
appeared in this book

C D Toews, Niverville (now B C)

H R Reimer, Lorette

P G Funk, Gruenthal (now Paraguay)

P F Wiebe, Niverville

Joh. I. Penner, Kleefeld

G de Veer, Crooked Creek

Is. W Toews, Swalwell

D. H. Newfeld Mayfield Man

Furthermore there are a number of ministers who have been at camp for a period of 30 days or less.

FIRST TRIP TO OTTAWA

With heavy hearts yet trusting God we under took our first journey to Ottawa on February 14 '14. We had at this time been a very anxious to get acquainted with the Old Men and their children and also to take counsel with them regarding our own conditions. Consequently we went to Waterloo first to meet Minister Martin of the Old Men's union and to have a conference with him. He was away from his home on that Sunday so we went to Elmira near Waterloo to contact Mr. Leary who was also a member of the Eastern District Peace Problem Committee. After a pressing invitation to stop in again on our way back from Ottawa we complied with his request. On our further journey towards Ottawa we discovered a man Judge J. F. Adamson from Winnipeg on the train who informed us that he also was en route to Ottawa to attend a conference where judges from all provinces were to meet to decide as to the obligations of the conscientious objectors in Canada. We endeavored to be there on time as he promised his assistance in our case.

We arrived in Ottawa on February 17 and immediately went to the House of Commons where the two members of parliament representatives from Manitoba Mr. Howard Winkler and Mr. Rene Jutra received us and who gladly took up our case. On the morning of the 18th we were informed by Mr. Winkler that we were to meet the high officials at 7 o'clock. We arrived at the Court House exactly on time where Judge Adamson Deputy Minister David Major-General LaFleche Mr. Winkler Mr. Jutra

and other judges whom we did not know had gathered. They received us in a kindly manner. Using proper honor Judge Adamson having the ability of removing from us the first spell of uneasiness opened the discourse regarding our young men. Our first question was if it were possible to have our young men exempted from any service whatsoever. Answer: It is impossible at this time to discontinue from all service by cause of agitation amongst the people. But they would meet as it were a way that our own service should not be violated in the service.

Our second question was: If the Order in Council of 1871 which our forefathers and their descendants had obtained from the government at that time still had its full power? Deputy Minister Davis answered: The Order in Council has its full validity and we have given it full recognition in our present regulations. We requested an explanation of the clause. The Order in Council orders the Métis are entirely exempt from military service. Why then must our boys appear in court to be exempted from it? Minister Davis explained: It has to be decided whether you really are a Métis or not. Would not a doctor or a bishop suffice? we asked. Judge Davis: I shall tell you quite openly that this change was not made on account of the Métis. During the last war no complaints were received against the Métis. But it had to be done on account of others who also wanted to pass under this Order in Council and abused it. We believe it won't harm any young man if for the sake of conscience he reveals this before a judge. Henceforth all young men must appear in court.

Since new regulations had caused many changes we asked for explanations of the same and also about the amendments. Judge Davis explained the changes. Young men of 21 to 24 from now on only serve in their 2nd year in-

stead of one month only they shall receive four months training but without arms. Before they undertake any service they must receive a medical examination to avoid the spreading of disease. No able young man shall be called to serve. Judge Davis also said that there were three categories of service prescribed.

No. 1. A kind of work or training under military supervision but without arms.

No. 2. Training for hospital work and to apply first aid to the wounded, this under military supervision but may be arranged for civil supervision.

No. 3. Is labor in the parks or road work under civil supervision and without training.

Upon this we explained our point of view, namely that No. 1 and No. 2 were entirely out of the question with us and that we had many young men who would rather be imprisoned than to serve under the first two mentioned clauses. We have come to Ottawa we told them, to ask the government to help us avoid all hindrances, consequently we shall choose labor for our boys, as stated in article 1, except for the ones who voluntarily prefer any other service. This was granted us. We also brought the authorities to grant permission to have our minister accompany every group of 50 to 100 boys to whatever place they might be assigned. Chief Justice Davis answered and Gen. Laflèche affirmed the statement. You may gladly send one minister to go with the boys. This would greatly assist in keeping discipline.

Mr. Davis asked if we had planned on where to place our young men. We suggested that the Sandilands Forest Reserve would seem to be an appropriate location for them to work. Judge Adamson moved that the National Park at Wausaganing might be considered.

Just before we adjourned we again asked "May we inform our churches at home that all

young men shall be treated according to Article 3 without any training, under civil supervision, and only to perform forest and road work and that a minister also may accompany them?" Then Judge Davis made the remark "Before this can definitely be decided, it must first be accepted by the 240 Members of Parliament, but we expect no difficulties since we all are of one opinion. The first group may not be called before the first of June."

Wages were set at 15 dollars per month the boys to furnish their own clothing but to receive free board.

We acknowledged our gratitude and departed, feeling that our labors had not been in vain, which later was proved true. Praise to the Almighty! Bishop Jac. Proese had also gone with us which proved of great help to us.

Committee

Bishop P. A. Toews,

Bishop David Schulz,

Rev. Jac. P. Barkman

THE SECOND TRIP TO OTTAWA

On May 8th we again went to Ottawa to get information regarding different things.

- 1 First we wanted to find out whether our boys were entitled to a leave of absence after several months of labor. This request was not granted as none of the soldiers received this permission. We also were not permitted to exchange our young men every fourth month.
- 2 Secondly we questioned if our boys could apply for a second hearing in case they had failed to receive their C.O. status at the first. This request was granted.
- 3 To the question, if we could be assured that our boys would not be sent out of Canada for any kind of service, Hon. Mr. Thornton

replied he felt almost certain that no such thing would happen

- 4 We asked if our young men might apply for farm work instead of camp or park labor. Gen. LaFleche gave his consent but emphasized that they should refrain from applying for both at the same time, however the Provincial Board reserved the right to pass a decision.

- 5 Question: If our boys have to continue at this kind of labor for the duration, shall they be entitled to higher wages?

Answer: If your young men decide to accept farm labor they shall receive 25 dollars per month and whatever else this amount was agreed upon must go to the Red Cross. This, again, was something new to our people.

The Committee of Directors

RESULTS AND FACTS REGARDING THE NEW PROGRAM DURING THE YEAR

Instead of remaining in camps, the boys now were sent out individually amongst farmers or into some cultural industry. The contracts were to be signed by both employee and employer and were listed in the office of the Alternative Selective Service Board as being opened in every province according to the new program.

In Winnipeg the administration was assigned to Capt. M. P. Blair as officer of the A.S.S. and his assistant Mr. C. B. Campbell. The former a man of decision had won a good reputation amongst our people.

Frequently groups of young men were called from Menomonie farms and from industries where they were employed to assist with the harvest and the sugar beets during the busy summer season. They willingly answered the call and did their duty faithfully in a way that well pleased the Alternative Selective Service as well as the "Farm Help Branch. This gave our

people favorable recognition on the part of the other citizens of our country

The fees which the C.O.'s in Canada paid to the Red Cross amounted to over two million dollars at the close of the war. Ten thousand seven hundred young men contributed to this.

Our government declared itself well satisfied with the service our young men had given. It protected us and also found a way in which we could prove ourselves useful without violating our conscience. For this we are very grateful to our government but above all let God be praised for His wonderful ways, that we are permitted to dwell in a land where we are so graciously protected.

As soon as farm service began our youths were permitted to choose this as an alternative. The farmer paid the young man 25 dollars per month and 15 dollars to the Red Cross. This salary being far below normal many farmers took advantage of this. This soon was changed and the employer had to pay going wages. The new regulations improved the situation of the C.O.'s greatly. It prevented the farmers from taking an unreasonable advantage of this low rate. Consequently some boys who received higher salaries contributed considerably large sums, sometimes \$20 to \$60 per month to the Red Cross. May God grant that we prepare our youth for the future so that our Mennonite people may shine as a bright light.

IMPORTANT EXPLANATIONS

September 26, 1940.

The following declarations were handed to us by the Board of National War Service:

1. All Mennonites who immigrated in the years 1873-93 also their descendants are exempted from military service by the Order in Council of 1873. Should any of these young men,

aged 21-24 inclusive be notified to report for medical examination they must immediately send in a written petition to Col. C. D. McPherson, Chief Registrar Court House, Winnipeg, Man. to be exempted from military service. This letter must be accompanied by the notice received from the War Service Board.

2. All Menominites and their descendants who immigrated at a later date and all those who once left but have returned will appear under Section 18 and shall be treated as conscripts. Those objecting should any of these Menominites young men be notified to submit to a medical examination. It must be carried out. They are also privileged to send a petition to the Board asking for exemption from military service but may be called later to appear before a judge. The board chooses the place where to appear and also sends a written invitation. In such a case a minister may accompany a member and testify before the judge.

3. All those who have by marriage left the Menominites faith have forfeited their rights as such. Furthermore the judges emphasize strongly that whoever is not Menominites at heart should not enjoy the protection of the minister. The War Board declares itself willing to co-operate with the committee in all cases.

4. It was agreed that all questions regarding non-resistance be dealt with by the Board and this Committee. The Board expresses itself as deeply appreciative of the arrangement.

5. We declare before the Board that the latter immigrated Menominites were our brethren having the same faith as we. We also informed them that we regretted the distinction being made. Upon this remark Judge Adamson answered: Tell your brethren they also

may send in a written petition and we shall do our best for them "

- 6 If calls come to others later they will govern themselves accordingly to Paragraph 1 (22 years and over)

All whose registration card does not show the word "Mennonite" may insert this.

Statistics showing C.O.'s or A.S.W.'s in Canada during the war

Prince Edward Island	3
Nova Scotia	29
Quebec	28
New Brunswick	2
Ontario	2,602
Manitoba	2,948
Saskatchewan	2,320
Alberta	1,157
British Columbia	1,611
Total	10,700

PEACE, WAR, AND MILITARY SERVICE

A Statement of the Position of the Mennonite Church

Resolution adopted by the Mennonite General
Conference at Turner Oregon, August 1937

Introduction

In view of the present troubled state of world affairs, with wars and rumors of wars threatening the peace of the world we the representatives of the Mennonite Church, assembled in General Conference near Turner, Oregon, on August 25 and 26, 1937 and representing sixteen conferences in the United States and Canada, one in India and one in Argentina, S.A. do desire to set forth in the following statement our faith and convictions in the matter of peace and non-resistance as opposed to participation in war and military service, earnestly admonishing our membership to order their lives as becometh Christians in accordance with these principles.

In doing so we do not establish a new doctrine among us, but rather give fresh expression to the age-old faith of the Church which has been held precious by our forefathers from the time that the Church was founded in Reformation times in Switzerland (1525) and in Holland (1533) at times even at the despoiling of goods and exile from native land and in some cases torture and death. On a number of former occasions since our settlement in America we have set forth our non-resistant peaceful faith in memorials to officers of state such as the petition of 1775 to the colonial assembly of Pennsylvania and in addresses to the President of the United States and to the Governor General of Canada during and after the World War in 1915, 1917 and 1918 and at other times thus testifying to our rulers and to our fellow citizens of our convictions. Since our position has been fully and authoritatively expressed in our confession of faith known as "The Eighteen Articles" adopted in Dordrecht, Holland in 1622 and confirmed at the first Minnesota Conference held in America in Germantown in 1725 reaffirmed in the declaration of the 1917 General Conference at Goshen, Indiana and in the statement of faith adopted by the General Conference at Garden City, Missouri, in 1921 we do not consider it necessary at this time to set forth our position in detail but rather merely to affirm in clear and unmistakable form the main tenets of our peaceful and non-resistant faith as they apply to present conditions.

Our Position on Peace and War

I Our peace principles are rooted in Christ and His Word, and in His strength alone do we hope to live a life of peace and love toward all men.

II As followers of Christ the Prince of Peace we believe His Gospel to be a Gospel of Peace requiring a life of love and goodwill even toward our enemies, as we are instructed to be at peace with all men to live and to re-ounce the use of force and violence in all forms as contrary to the spirit of our Master. These principles we derive from such Scripture teachings as

"Love your enemies. Do good to them that hate you."
"Resist not evil. My kingdom is not of this world."

If my kingdom were of this world, then would my servants fight. Put up thy sword into its place for all they that take the sword shall perish with the sword. Dearly beloved, avenge not yourselves. If thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. "The servant of the Lord must not strive, but be gentle to all men. The weapons of our warfare are not carnal. Christ also suffered for us, leaving us an example that ye should follow His steps, who did no sin, neither was guile found in his mouth, who

When He was reviled, reviled not again; when He suffered, He threatened not. "Not rendering evil for evil, or railing for railing, but contrariwise blessing." If a man say I love God and hateth his brother, he is a liar. and the commandment have we from Him, that he who loveth God loveth his brother also, and other similar passages, as well as from the whole tenor of the Gospel.

3. Peace within the heart as well as toward others is a fruit of the Gospel. Therefore he who professes peace must at all times and in relations with his fellow-men live a life that is in harmony with the Gospel.

4. We believe that war is altogether contrary to the teaching and spirit of Christ and the Gospel, that therefore war is sin, as is all manner of carnal strife, that it is wrong in spirit and method as well as in purpose and destructive in its results. Therefore if we profess the principles of peace and nevertheless engage in warfare and strife we as Christians become guilty of sin and fall under the condemnation of Christ the righteous Judge.

Our Position on Military Service

In the light of the above principles of Scripture we are constrained as followers of Christ to abstain from all forms of military service and all means of support of war and must consider members who violate these principles as transgressors and out of fellowship with the Church. Specifically our position entails the following commitments:

1 We can have no part in carnal warfare or conflict between classes, groups or individuals. We believe that this means that we cannot bear arms personally nor aid in any way those who do so, and that as a consequence we cannot accept service under the military arm of the government whether direct or indirect combatant or non-combatant which ultimately involves participation in any operation aiding or abetting war and thus causes us to be responsible for the destruction of the life, health and property of our fellowmen.

2 On the same grounds consistency requires that we do not serve during war time under civil organizations temporarily allied with the military in the prosecution of the war, such as the Y M C A, the Red Cross, and similar organizations which under military orders, become a part of the war system in effect, if not in method and spirit, however beneficial their peace time activities may be.

3 We can have no part in the financing of war operations through the purchase of war bonds in any form or through voluntary contributions to any of the organizations or activities falling under the category described immediately above unless such contributions are used for civilian relief or similar purposes.

4 We cannot knowingly participate in the manufacture of munitions and weapons of war either in peace time or in war time.

5 We can have no part in military training in schools and colleges or in any other form of peace-time preparation for service as part of the war system.

6 We ought carefully to abstain from any agitation, propaganda or activity that tends to promote ill-will or hatred among nations which leads to war, but rather endeavor to foster good will and respect for all nations, peoples and races, being careful to observe a spirit of sincere neutrality when cases of war and conflict arise.

We ought not to seek to make a profit out of war and war time inflation, which would mean profiting from the shedding of the blood of our fellowmen. If however during war time excess profits do come into our hands, such profits should be conscientiously devoted

to charitable purposes, such as the bringing of relief to the needy or spreading of the Gospel of peace and love and should not be applied to our own material benefit.

Our Willingness to Relieve Distress

According to the teaching and spirit of Christ, and the Gospel we are to do good to all men. Hence we are willing at all times to aid in the relief of those who are in need distress or suffering regardless of the danger in which we may be placed in bringing such relief or of the cost which may be involved in the same. We are ready to render such service in time of war as well as in time of peace.

Our Attitude During War Time

If our country becomes involved in war we shall endeavor to continue to live a quiet and peaceable life in all godliness and honesty avoid joining in the war-time hysteria of hatred, revenge and retaliation manifest a meek and submissive spirit being obedient unto the laws and regulations of the government in all things, except in such cases where obedience to the government would cause us to violate the teachings of the Scriptures so that we could not maintain a clear conscience before God (Acts 5:29). We confess that our supreme allegiance is to God, and that we cannot violate this allegiance by any lesser loyalty but rather must follow Christ in all things, no matter what it cost. We love and honor our country and desire to work constructively for its highest welfare as loyal and obedient citizens, at the same time we are constrained by the love of Christ to love the people of all lands and races and to do them good as opportunity affords rather than evil, and we believe that this duty is not abrogated by war. We realize that to take this position may mean misunderstanding and even contempt from our fellowmen, as well as possible suffering, but we hope by the grace of God that we may be able to assume as our forefathers did, the sacrifices and suffering which may attend the sincere practice of this way of life without malice or ill-will toward those who may differ with us.

If once again conscription should be established, we

venture to express the hope that if service be required government and may be such that we can perform of us it may not be under the military arm of the it without violating our conscience and that we may thus be permitted to continue to enjoy that full liberty of religious faith and conscience which has been our privilege hitherto

Resolution of Appreciation

We desire to express our appreciation for the endeavors of our governments, both in the United States and Canada, to promote peace and good will among nations and to keep from war. In particular do we desire to endorse the policy of neutrality and nonparticipation in disputes between other nations. We invoke the blessings of God upon the President of the United States and the Prime Minister of Canada as well as upon the heads of state in the various lands in which our missionaries are serving in their difficult and arduous duties as chief executives, and pray that their endeavors toward peace may be crowned with success.

We cherish our native lands, the United States of America and the Dominion of Canada, as homelands to which our forefathers fled for refuge a times of persecution in Europe and we are deeply grateful for the full freedom of conscience and liberty of worship which has been our happy privilege ever since the days of William Penn and which is vouchsafed to us as well as to all our fellow citizens by the national constitutions and the constitutions of the several states and provinces. We pray that the blessings and guidance of a beneficent God may continue to rest upon our nations, their institutions and their peoples.

Adopting Resolutions

We hereby adopt the above statement as representing our position on peace, war and military service and we instruct the Peace Problems Committee to bring this statement to the attention of the proper governmental authorities of the United States and Canada and other lands in which our missionaries are laboring. We would likewise suggest to each of our district conferences that they endorse this statement of position and bring

it to the attention of every congregation and of all the members individually in order that our people may be fully informed of our position and may be strengthened in conviction that we may all continue in the simple, peaceful non-resistant faith of the Scripture as handed down to us by our forefathers of former times.

As a matter of practical application we request our Peace Problems Committee as representing the Church in these problems, to carefully and prayerfully consider the problems which may arise in case our members become involved in conscription giving particular attention to the proposed legislation on this matter which is now before congress or its committees.

Report of a Discussion regarding Military Problems by Representatives of the Mennonite Churches in Canada, held on May 15, 1939, in the M. B. Church at Winkler, Man.

This discussion was of an informal character but nevertheless of historical significance. Of the ten denominations in Canada who were invited, nine were represented: General Conference M. B. Churches, Old Mennonites, Young Mennonite Brethren, Kleine Gemeinde, Old Colony, Rudersweiler Church of God in Christ (Mennonites) and the Hutterian Brethren. Only the Sommerfelder Church was not represented. Two hundred and thirty participants had registered but many had neglected to do so.

1. After the assembly had been welcomed by Rev. H. S. Voith, leader of the M. B. Church at this place and a word of introduction based on Matt. 5: 38-48 and Matt. 12: 19-21 the discussion was opened by

2. Bishop D. Toews, Rushern, who explained about the motive and the calling of this meeting. He pointed out the difficult political situation in the world which at any time might cause the outbreak of a disastrous war. It would be well for all Mennonite churches who esteem the prin-

riples of non-resistance to agree and to proceed unopposed. He informed us that many difficulties had arisen during the last world war because of the different procedures taken in our churches. No unity had been lacking. The speaker mentioned a specially difficult case where the registrar in Regina had not been prepared to recognize the Mennonite young men as such because they had not received baptism; consequently they were not members of any denomination and also because several churches had not answered unanimously on this question.

A further inducement to call this meeting was the conference held in Chicago March 10-11 of this year.

Bro Toews called attention to the fact that this meeting was an informal one and could not pass any binding resolutions. These must be presented to the home churches or must be brought before the summer conference. The invitation to this meeting had been sent to all church leaders with the understanding that they must be forwarded. Should anyone have been overlooked it was not done intentionally.

3. Bishop Toews was elected chairman of this meeting and the brothers C. F. Klassen, Winnipeg and Dan Lawer, Rabbit Lake as secretaries. The latter begged to be excused. Bro F. L. Thiessen was elected instead.

4. Bro B. B. Janz of Coldlake reported on the meeting of March 10-11 in Chicago. He pointed out the historical significance of that meeting where seven U. S. Mennonite denominations were represented and to which Bishop Toews, Bro C. F. Klassen and he had gone. He remarked that the U. S. Mennonites had met in 1924¹ to discuss the great famine in Russia and that help must be brought those people. Seven different U. S. denominations had gathered on March 10-11 in Chicago and it soon was noticed that all were being influenced by the same good spirit.

The delegates of the different Conference Churches reported on the work done in their own congregations regarding the preservation of the principle of non-resistance. In some churches the Sunday School dealt with this question once a month; in others again the ministers brought it from the pulpit once a year. Still others had a brother appointed like the M. H. Churches in Manitoba who visits the congregations during the year to speak on this subject to the young people, and again some have organized a Peace Institute and arrange for meetings to which special speakers were invited.

This meeting was further informed as to the position the governments of the U. S. and Canada took regarding war and non-resistance. It was pointed out that in the U. S. no lawful base existed whereby the non-resistant denominations were permitted to maintain a peculiar position as was the case in Canada. It will be thanked.

Mr. Jantz remarked that the report of the Chicago Conference was to be published in our local papers which should also contain the resolutions adopted there.

Mr. Jantz further reported about the general meeting of the Mennonites, the Quakers and the Church of the Brethren. The information received regarding these two non-resistant denominations was very interesting. The Quakers value it most to be active. In ready to assist. The non-resistant must be willing to aid and heal the enemy as well as friend in peace or in war. Mr. Jantz questioned whether or not we in Canada have overlooked this too much.

Dr. H. S. Bender's interesting report of his visit to the new Mennonite settlements in Brazil and Paraguay was also mentioned. Our papers have published in detail information regarding this visit.

5. Very interesting to note was Bishop Toews'

report on Ottawa's attitude towards the principles of our faith.

Mr Bender added that the first Mennonites had come to Canada as early as 1790 and that even then a law had been in force respecting the stand of the Mennonites. During the war of 1812-15 they had been exempted in Ontario from military service. For this purpose they had to produce an affidavit and also to pay special taxes.

Bishop Toews drew our attention to the fact that according to the latest enactment of 1927 every conscientious objector who desires his status to be recognized must report to a Justice of the Peace regarding his stand one month before, and at the same time present the aforementioned affidavit to the military authorities of his district.

On the question of where forms of such an affidavit could be procured Bishop Toews answered that the committee that was to be organized that day must work out a text.

AFTERNOON SESSION

Bishop P Bonn, St Elizabeth opened the meeting with the hymn "Helfich du deine Wege" and prayer.

6. Reports from the representatives of the Canadian Conferences and other churches regarding their attitude to the question of war service.

a) M B Church. Bro. H. B. Janz reports that this question has been dealt with repeatedly at conferences during the last years. A special committee of five persons has been elected from the various provinces, whose duty it is to keep an eye on this matter to obtain and distribute literature among the churches and to continue the work of enlightening our people in this respect. For this purpose a treasury has been established for which annual collections are raised.

The M B. Church adheres to the principle of

non resistance but would be prepared in case of need for an alternative service and that in the medical corps thereby manifesting that the churches are willing to save life but not to destroy it should the government require it they are willing to help nurse the wounded and to relieve pain.

In conclusion Mr Jans read the minutes of a meeting of the F M B Church of Ontario relating to this question.

b) Bruderthaler Gemeinde Rev. R. Jans Steinhach reported that very little had been done during their conferences regarding this question. They stand on the scriptural principle which teaches to retain life and band up wounds. In U.S. and Canada each a brother had been chosen to give special attention to this question. The attitude of the Bruderthaler is the same as that of the M B churches practically both being willing to act the usual humanitarian to nurse and also to give. No one should participate in active service to help to manufacture arms but be ever ready to render help to the wounded and provision the Word of the Cross at the same time not only to help physically but also spiritually and if desired services in agriculture would be rendered gratis until the end of the war if one would be permitted to remain in this country. Moreover it is desired that everyone prove his loyalty to the government.

c) Kleine Gemeinde Rev. H. P. Reimer of Lorette remarks that the church is of almost the same opinion as the Old Mennonites regarding alternative service (see supplement page 4). Peace War and Military Service page 35.

d) Sommerfelder Gemeinde No delegates present.

e) Rudertweider Gemeinde Bishop W. Falk of Altona reports that very little has been done in this regard but the Church is of the same opinion as the resolutions of the Old Mennonites

express on Peace War and Military Service. The Church condemns no one who thinks differently but only expresses its own viewpoint.

f) Holdeeman Conference Bishop Jacob Wehe reports briefly that his Church also is unwilling to take any alternative service but that they all intend to adhere to and endeavor to live up to the principles of non resistance.

g) Hutterites Rev David Hofer testifies that their Churches have not changed their opinions. Under no circumstances are they willing to take part in any military service whether in the medical corps or in any other service as this would only prolong war instead of curtailing it. Should this attitude cause any suffering amongst their own people they would be willing to bear all the consequences.

h) Old Mennonites Bro H. Bender reported that he had been appointed by their churches, and also by Bishop C. Offner, Amherst Ont. to be present at this meeting. Bishop Schmidt of Guernsey Sask. also was present to give a clear expression of their attitude on this matter. Bro Bender reported that the conference of the Old Mennonites early revealed their stand in 1917 and that a committee had been appointed to represent them before the government and also to give explanations to the Churches. Bro Bender at present is chairman of this committee. He explained the attitude of their conference regarding this question.

The Old Mennonites intend to adhere to the full principle of non resistance in the future as they have done in the past. Since 1851 their people have lived in the U.S. and over 20 years in Canada. During this time different wars have been fought but the stand of their conference has always been the same. When two years ago it was felt necessary to make clear the stand of the conference in principle this was done at the Turner Oregon Conference in August 1917. The

following resolution was printed and distributed:
Peace War and Military Service. See page 7
There is no legal guarantee in the U.S. that Mennonites are exempt from military service. When during the First World War total conscription was enforced it was necessary to defend the standpoint of the Churches. The government demanded the services of our young men and they had to work as non-combatants. The Churches decided that all young people should register but should not do so far as not perform any military service. Many young men were court-martialled and some sentenced to twenty years imprisonment. Two Hutterite brethren died as a result of this confinement. They were heroes. Finally the government found a way out by granting Mennonites who were liable to service leave of absence to help in allied countries, but not under military control. Others were given furlough to do farm work away from home. We were compelled to buy war bonds. Ignorantly some signed for them. They were treated with violence, were threatened with hanging, were tarred and feathered. The Old Mennonites stood the test. At the end of the war the men were released. The longest imprisonment lasted three years.

Bro Bender further emphasized that the Old Mennonite Churches are entirely opposed to any work in any organization which has anything to do with the conduct of war such as the medical corps or a war industry.

Another resolution holds that the Churches do no way help finance the war through War Loans. Present day warfare is entirely different from what it was in the past. One must expect that the future total war will bring all people including women to the colors and the Conference decided briefly not to consent to any compromise. This attitude calls for a willingness to bear the suffering which will be a natural

consequence of such a stand and the churches are willing to take upon themselves this suffering.

Bro Bender reports further that Bishop Coffman Ontario is of the opinion that if no service is requested none should be offered by the Mennonites in general.

Bishop Schmidt of Luccas's Park greeted the assembly and endorsed the explanations of Prof Bender. The Word of God teaches us to pray for our government and also to honor our king. This is what we want to do but regarding the question of non-resistance we shall continue to follow the once accepted and acknowledged truth. Our conference is grateful that to the present day that it has been able to live up to this principle but it is absolutely essential that every member personally take this attitude. For this reason it is most necessary to instruct our young people why they are Christians or Mennonites. He wished the meeting God's richest blessings.

Bro Bender mentions that the resolutions regarding the attitude of the Old Mennonites to this question of non-resistance has been forwarded to the president of the U. S. and also to the premier of Canada.

11 All Known - Bishop Friesse remarks briefly that their Churches take the same stand as the Old Mennonites and the Hoffman brethren.

12 General Conference - Bishop H. Kwert reports that the Conference to the present day has not dealt with this question in a special manner but they have always tried to make use of reports and literature and to explain matters where ever necessary. He stressed how the Churches even today endorsed completely love of enemy and also non-resistance as stated in the Confession of Faith. He read this article to the assembly. Bro Kwert remarked that the Churches finally shall take a definite stand regarding this question.

Bishop Daniel Loewen, Rabbit Lake, read a letter from the chairman of the Educational Commission A. A. Friesen, Rabbit Lake, Sask. Bro. Loewen also read the minutes of a council meeting by his Church which has taken a definite stand regarding non-resistance.

Bishop Joh. Rims, Winnipeg, reported that the resolutions of the Schoenwieser Gemeinde are in complete accord with the resolutions of the Rabbit Lake Church.

1. Paper on the Question of Defence:

a) By Bishop J. J. Klassen, Dandurn, Sask. As Bro. Klassen is not present the chairman read the report.

b) By B. B. Janz, Coaldale, Alta. Bro. Janz read his report and explained it, using several examples.

c) By Bishop Coffman, Vineland, Ont. Not present on account of illness.

It was moved and consented to unanimously that a report of the present meeting be made up and together with the aforementioned reports printed in a special pamphlet.

8. How Do We Stand With Regard to Alternative Service:

A paper was read on this subject by Bishop J. H. Janzen, Waterloo, Ont. This paper called forth a lively discussion by the delegates and showed that the views of the various Churches regarding the above mentioned subject are greatly divergent.

The question arose whether or not the medical service in Canada is connected with the bearing of arms, whereupon Bishop D. Toews answered that he had information from a reliable source (Regina) that the Medical Corps of the army had not been organized as yet and therefore we should wait until the situation required an answer to this question.

Bishop J. H. Janzen portrayed the grave situa-

tion in Ontario where our brethren are under suspicion and oppressed as the community is prejudiced against the Mennonites. Bro Jantzen was not concerned as to who is fit for combat and could go out into the field or non-resistant and may stay at home or about any other privileges but that we as citizens of our country were according to the principles of our faith.

Bishop Bridger endorsed his statements and asked that the conference prepare a written statement which could be presented in places where information about the stand of the Mennonites was required.

Rev Bender pointed out that it was necessary to decide whether the state required this information or whether it was for newspaper reporters. We just have to reckon with the fact that our attitude will cause us to suffer.

Rev Bridger persisted however that it would be well to undertake something in Ontario to which they could refer as a marked distinction in being made between the German and English speaking Mennonites in their citizenship.

Rev H. H. Hemmer Laetie recommended the pamphlet "Peace War and Military Service" to be distributed in both the English and German languages.

Dr. W. A. Winkler asked if the Mennonites of Ontario had given any cause for their oppression. He related several instances where actions likely spoke louder than words. During the last war our young men were allowed to remain at home and take advantage of good crops and high prices and our English neighbors saw this. We Mennonites like to emphasize the sacrifices we make when really we make no sacrifice. The Mennonites readily estimate their poor and old parents in the state where they reside and. He also pointed to a number of cases where the church has had not done their duty and this was in his opinion sufficient reason to arouse resent-

ment against the Mennonites. This meeting could do something through a proper representation to give our neighbors a true conception of our people.

Rev. Hofer of the Hutterite Brethren challenged the meeting. Return to the faith of our fathers, be ye not unequally yoked together with unbelievers!

Bishop Jaeger related that the search conducted by the police in the Mennonite Church at Virgil Ont. where explosives were alleged to have been stored, has completely vindicated their congregation. He admitted that much had been said and done which was wrong, however that was done by irresponsible persons and the church suffered from false suspicion. Bro. Troes remarked in connection with what happened in Virgil that this vindication is an asset for our cause.

Rev. D. D. Klassen, Homewood thanked Dr. Wiebe for so clearly revealing the shortcomings of our Mennonite Churches with regard to Aid for the Aged and recommended the organization of our own relief work for this purpose.

Bishop Troes spoke on the topic "How Can We Bring the Attitude of Our Churches to Harmonize in Times of Peace and of War?" He stated that he had to appear before the government at Regina and Ottawa, repeatedly to submit explanations about our attitude. Incidentally he had the impression of how much easier it would have been for our position if we had lived in years like what we professed to be in time of war. The old Mennonites have clearly stated their position and taught their young people that they must live and wait to live according to their testaments. What are we doing in times of peace? How much distress is it causing in Spain and in China? We did give aid in Russia as long as possible but today our willingness to sacrifice has lessened and we have withdrawn

our help. But we need not look to foreign lands. We have enough poor and needy in our midst who take relief and towards whom we are sworn in our duty through which our people are brought into discredit.

When the soldiers returned after the war we were told that many a widow's son had fallen during the long struggle. Where were our young people? Many were found in dance halls where the returned boys met them and felt this deeply. If we do not live according to our profession what kind of a relationship do we build up with our neighbors? We must also live our profession according to the Holy scriptures in times of peace.

It is indeed a pleasure to see nine different denominations represented here today to discuss all these questions calmly. Still if we consider all the various articles published in our papers, what must the people think about our non-resistance? We have much reason to think in all seriousness of giving more heed to ourselves and to the doctrine entrusted to us. We want to try to walk the Christian way also in time of peace for our profession is to be a true one that is revealed in our daily life. Herein lies our obligation and our duty.

Bro. H. Kwert remarked that the best alternative service would be to live our daily life at home according to the teachings of God's Word. The discussion of alternative service according to the vastly different opinions expressed shows that it is not yet time for a definite decision. More clarifying in this matter needs to be done in the churches.

Bishop H. Schulz expressed his approval of the naming of our people's faults in daily life. He also feels that we are indebted to all the poor who live by way of relief but who should be supported by us. If young people are warned today not to be unequally yoked to the world

to show sports grounds and other things many of our members think we are too narrow-minded and strict. Again and again we must notice how our visiting people excel and also lead in sports but when war comes they don't want to go. They then appeal to our profession of no resistance. The pure gospel is still being preached from the pulpit but how many homes have we where fathers are ashamed to call the family to worship, to read the Word of God and to pray? Where shall we land? From where did the Self defence Army (Selbstschutz) originate?

Several of the participants pointed to the fact that too much German literature had been brought in. This created an unfriendly feeling among the English speaking neighbors. Added to this comes the daily press with its attitude of hatred towards everything German.

It was pointed out that all the events in Russia had not come overnight consequently they may be understood better by those who personally went through all those tortures themselves.

Brother John Krons of Winnipeg pointed out that not all German literature is destructive and it is no time to protect and cultivate our German language.

The further discussions of the suggested questions were left for the evening session.

Bro. John A. Towns of Coalville called attention to the fact that it would be well to include all the points wherein the meeting agreed into a resolution. This was accepted and the following committee appointed to draw up this resolution: J. A. Towns and H. B. John Coalville, Alta. J. H. Janzen, Waterloo, Ont. David Schulz, Altona, Man. H. Kiser, Winnipeg, Man.

EVENING SESSION

The meeting was opened by Bishop Jacob Wiebe by Anne with the song "Will ich des Kreuzes Streiter sein" a few warm impressive remarks and prayer.

The discussion of the question which arose just before the adjournment of the afternoon session was resumed.

Bro. Backman Steinbach on behalf of several teachers of his district asked the meeting for a definite expression of opinion which he could take to them against German propaganda carried on among some ladies.

Bishop Toews stressed the fact that we very easily become guilty of disloyalty when we spread propaganda for another state. This should not happen.

It was further mentioned that people in many places arouse the resentment of our English neighbors through careless remarks about especially spiteful statements in our daily papers on the European situation.

Bro. C. F. Klassen pointed out that we had not gathered to discuss political questions and that we drop the discussion. This met with general approval. Bro. Klassen reported that the meeting in Chicago on March 10 relating to this question took a stand on a resolution which he moved we also adopt reading as follows: We perceive with concern that the flood of ill will and antagonism against certain foreign states is growing alarmingly and all but clinches in hatred coupled with a spirit of warm animosity. And we fear that even many of our people have a tendency in that direction. As non-resistant Christians we aim in accordance with the teachings of our Lord Jesus Christ to preserve the spirit of goodwill and love even towards those who might be our enemies. We must guard against that spirit. We want to endeavor as

much as is in our power to let the spirit of practical Christian love and helpfulness toward all men govern us."

This motion was carried.

Bishop H. Swert read the following resolutions drawn up by a special committee and adopted with a few alterations and additions.

We as representatives of nine Mennonite Churches are thankful to God who permitted us to see this historic day and that we could discuss in love and accord some important problems. Therefore be it resolved as follows:

(a) We thank God for the assurance that all the Conferences and Churches represented here stand firmly on the biblical principle of non-resistance as received from our fathers.

(b) We confess that we have not always been faithful to our principles of faith and we also want to repent of this sin.

(c) We feel it to be urgently necessary to much more fully teach the doctrines of non-resistance in our churches and especially to our young people.

(d) As disciples of Christ and as citizens of Canada we are grateful to our country that it not only took us in when we were in need but also granted freedom of religion and conscience in an exemplary manner. It is our desire to remain loyal to our Canada as God's Word teaches us to be.

10. Bro. Peter Kornelsen, Winnipeg, asked if it would not be proper in connection with King George's expected visit to express the attitude of the Mennonites in the form of an address.

Bishop Toews replied that he had thought of putting the same question to the meeting. The previous meeting of the immigrants in 1927 had already instructed the Board to take the matter in hand. It would be well indeed to express our loyalty in writing. A brief discussion showed general approval, and Bro. Klassen's

motion was carried to the effect that This meeting instructs Bishop Toews to compose an address have it prepared for presentation and then present it to the king in the name of all the Methodists of Canada personally if possible or through our Prime Minister W. L. Mackenzie King. (See page 63)

11 After a brief discussion of Item 9 of the program as to whether we wanted a united representation of our viewpoint in the event of war the decision was left for a later meeting of delegates.

12 The assembly was generally in favor of electing a standing committee to watch to keep in touch with all other committees and to report all necessary information to our churches regarding military matters.

Bro. H. B. Janz emphasized the value of the present meeting. The founding of a Working Unit in regard to the before mentioned question had been completed and now it must continue by forming a committee which may further call similar meetings.

Bro. L. F. Klassen presented the following resolution which was unanimously adopted. The present meeting resolves to elect a committee which is to watch to keep in touch with the International Peace Committee and whenever necessary call a meeting of the delegates of all the churches which then shall decide on further action. This committee is to consist of representatives of the three largest Conferences in Canada. Bishop H. Toews General Conference. Rev. H. B. Janz Methodist Brethren Church. Bishop S. F. Coffman Old Methodists.

The Committee received permission to call in other brethren when necessary.

13 In the discussion of item 11 regarding the preparatory work which should be done it was again emphasized that in time of peace our conduct should agree with our attitude in non-

resistance and also to stress the importance of a systematic way of explaining the teachings of non-resistance to our young people.

Bro J. A. Turows, Cockdale, emphasized especially that the success in the work of informing our young people does not lie in condemning and rejecting all that is not our own but in an objective fair presentation of the question to be dealt with. This should be done in a way that is clear to the young people.

14. Time had advanced and adjournment was in order.

Before adjournment Bro Bender asked to speak. He expressed his pleasure at being present at this meeting. A heavy burden had been lifted from his heart today. He had seen and heard how the Mennonites of Canada stood together and were of one mind in the question of military service which he had personally not believed to be the case. It pleased him to take these impressions home to convey them to his brethren. In his country such a meeting with such unanimity would scarcely be possible in the States. He called attention to the fact that the Mennonites of Canada were frequently judged according to articles which appeared in the Mennonitische Rundschau and in the light about military problems and the life of the church from which too often generalizations are made. The meeting of today was an important event that would long make its effects felt. He also expressed his thanks for friendly hospitality.

Bro Turows in warm words thanked Bro Bender for having come and also for his help. He wished him a safe journey home and asked him to convey to his churches there the greetings of this meeting.

15. Bro. L. P. Kleasen remarked that Bro Bender would be willing after the close of this meeting to show some slides on his visit to the brethren in Brazil and Paraguay. Further Bro.

Klassen moved that a collection be taken and the proceeds forwarded by Bro. Bender to the Mennonite Mission Committee 'Licht den In dianern' in Paraguay. This motion was un-animously carried.

16 The printing of a report of this meeting and also the preparation of the illuminated address for King George will result in expenses. The meeting resolved that the money needed to cover the cost be collected in all churches. Bishop D. Toews was asked to inform the churches regarding this matter.

17 The assembly reveals one unanimous desire. 'That the publishers of the Mennonitische Rundschau' and Der Bot. be kindly asked to refrain from printing any news or articles con- trary to our Mennonite principles.

18 Bishop D. Toews expressed his gratitude for the good order during this meeting. Every- body seemed to have been interested and helped along. He was of the opinion that no one needs to go home offended. It is very encouraging indeed to see all the different denominations stand together in all these important matters. After a warm prayer Bishop Toews announced the familiar hymn 'Ich bete an die Macht der Liebe'.

Secretaries C. F. Klassen and F. C. Thiessen.
Chairman David Toews.

To His Most Gracious Majesty George VI
King of Canada.

Representatives of the various branches of the Menno- nite Church in Canada in Conference assembled at Winkler, Manitoba, on the fifteenth day of May last unanimously resolved to have me submit on this the occasion of the visit to Canada of your Most Gracious Majesty and that of your Most Gracious Consort the Queen the deep feelings of loyalty and devotion of the 80,000 Canadian Mennonites both to Yourself and the Government of which You are the head.

The Mennonite people have been severely oppressed at different times and in different countries during the course of their history because of their faith, but have at last found in this Dominion a haven of rest, freedom and security.

The first group of Mennonites came to this country in the year 1793 from the United States of America and continued to arrive here during the next several years. The reason for this migration was the War of Independence. They preferred to remain under the British rule and protection with its political and religious freedom, although this entailed pioneering in a new and undeveloped country.

The second group came to Canada from Russia between the years 1874 and 1877. The occasion for this movement was the rescinding by the Czarist regime of the privilege granted their forefathers not to be conscripted for military service. This group settled in the Red River Valley in Manitoba, and while they had to undergo great hardships as pioneers, they rejoiced in the new found liberty which had been denied them in Russia.

The third and last group came likewise from Russia during the years 1923 to 1930. The terrible revolution which convulsed that country just prior to the years named and the bloody character of the Russian Government brought the greatest distress to them. All they possessed was taken from them. Many together with other Christians were either murdered or banished to the bleak tundras and forests of Northern Russia. Famine and contagious diseases decimated their ranks. In their great need and distress they asked for help in order to be able to escape from the horrors of that country. The Canadian Government on the petition of the Mennonites here granted the same and 21,000 of these refugees were permitted to make their homes here. It is hard to properly evaluate the liberties which Canadian citizens enjoy yet the Mennonite people are anxious to express their gratitude to God and their country for all the privileges which have been extended to them ever since they came here. The Canadian Government

has dealt with them in a kindly manner and by and large kept the promises made to their fathers. They have been allowed to live their lives according to the dictates of their consciences and follow their occupations as they pleased and enjoy the fruits of their labor without any molestation or interference.

The Mennonite people, therefore, cannot allow this opportunity to pass without assuring your Most Gracious Majesty and Your Canadian Government of their deepest devotion and unwavering loyalty and to express the hope that both Your Majesty and Your Royal Consort, our Most Gracious Queen, may enjoy to the full Your visit to this Dominion.

In conclusion we can assure Your Majesty that our people will always pray that Our Heavenly Father Who is Lord Over All, and on Whose blessings we all depend, may grant long life and happiness to Your Majesties and prosperity to the millions of your subjects so that Your reign may always be remembered rather because of its accomplishments in the ways of peace than in the achievements in war.

God be with You!

On behalf of the Mennonites of Canada

In May, 1939

MINUTES of the Meeting of the Representatives of the Various Mennonite Churches in Manitoba, held on September 7, 1940, in the Kronsweider Church, Lowe Farm, Manitoba.

The following churches are represented

1. Altkolonier Church
2. Sommerfelder Church
3. Bergthaler Church (West and East reserves)
4. Conference Church (Blumenort)
5. Chortitzer Church
6. Kleine Gemeinde
7. Evangelist Mennonite Church (Bruderthaler)
8. Mennonite Brethren Church
9. Church of God (Holdeman)

10. Ruderweider Church

Bishop J. A. Toms presiding

Bishop J. A. Toms assistant chairman

The meeting was opened by singing a hymn, reading a portion of scripture and silent prayer.

1. The chairman asked Bro J. A. Toms to act as secretary.

The discussions were carried on in the Low German language. The purpose of this meeting is to confer regarding the best way of taking a unified stand on the question of non-resistance.

2. A Military Law (Article 1 Paragraph 1) 1940, was read and discussed in the Low German language. It is understood that the people who have identified themselves as Menonites on their registration cards shall not be called for service. Those who are not registered as Menonites but expect to be accepted must appear before the concerned authority to plead their case.

Excerpts from English newspapers were read and translated which reveal the attitude of the Government towards our people. It seems the Menonites are being divided into two categories. The newspapers seem to indicate that the old Unitarians are more privileged than the latter ones.

A lively discussion followed but all were of the opinion that separation might be detrimental to everyone. We should prefer to appear before our Government as a unified group but should they choose to divide the Menonites into two classes we should submit to the inevitable.

To find if unity prevails in regard to alternative service, Bishop J. Toms requests every bishop present to express his opinion in regard to this. He represents his church and declares that all sections under military supervision will be designed but in case our Government should call for agricultural services under civil supervision we should be willing and ready.

All bishops present were in favor and endorsed

this explanation.

To appear before the Government in a united manner the following resolution is unanimously accepted

Moved, that a committee to be appointed consisting of the bishops present, which is to represent the Mennonite Churches before the Government. Each bishop is permitted to choose his own assistant.

The following bishops constituted the committee: Peter A. Toews, Altona; Jacob Froese, Winkler; David Schultz, Altona; Wm. H. Falk, Altona; Peter S. Wiebe, Chortitz; Jac. T. Wiebe, St. Anne; Jac. H. Kroecker, Morris; Peter P. Reimer, Steinbach; Joh. Barckert, Gretna; Hein S. Voith, Winkler.

The question arose if it were possible to agree on the form of our cards. As Bishop D. Toews was expected home from Ottawa soon and as he very likely would have been familiarized by the Government regarding the shape and form of these cards it was decided to postpone further action until he returned.

It was further decided to set the date for the first meeting of the newly-appointed committee for the 16th of September 1 p.m. at the Rosenhof Church, Morris.

Before adjournment a hymn was sung and the meeting closed with silent prayer.

P. A. Toews, Chairman

Jac. T. Wiebe, Assistant Chairman

Jul. G. Toews, Secretary

REPORT on the Mennonite Problems of NON-RESISTANCE by Bishop D. Toews, on Sept. 12, 1940, at Blumenort, near Steinbach, Manitoba.

(This report was also given at Winkler)

Bishop P. P. Reimer opened the meeting and the chair was given to Bishop D. Toews.

1. The importance of Mennonite relief work

was stressed of which the Women's Sewing Circle had done a goodly share for the suffering in England.

2 Bishop Towns reported about his previous trip to Ottawa where he had been received and welcomed with unexpected warmth by Prime Minister Mackenzie King. This meeting gave him a favorable impression of our Government.

3 Of his last trip to Ottawa he reported that he had called on the 103 Mennonites at Waterloo and discussed problems of no resistance with them and could state that they took a very definite stand in this respect. He had taken Mrs. Noah Isenberger from there as his secretary. In Ottawa things had not been favorable for a meeting with the ministers personally. Instead of having been able to meet Minister of War Gardiner they had been directed to Deputy Minister Davis to whom he put the question as to what the Government would expect of our young men in this war. During the discussion the idea came to him that our young men rather than be drafted for 20 days could undertake another service for 20 days in groups under domestic or civil supervision as for example roadwork or something similar or service in the parks. He reported that they had been well satisfied with the interview and had not felt it necessary to further meet Minister Gardiner but instead to convey their expression of satisfaction to him by telephone.

4 Regarding the Registration of August 19, 20 and 21 where people had been unable to obtain the term "Mennonite" on their registration cards he reported that such people were to appear before the District Registrar within 12 days of the proclamation sent to those called to report for military drill where they then could through the decision of the registrar obtain the privileges accorded Mennonites.

5 Objections to war for conscientious reasons

who did not immigrate under the Order-in-Council of August 12 1873 could likewise obtain exemption through a personal testimony before the Board if they belonged to a church which had taught non-resistance previous to September 1 1939. More information regarding this was to be published in our Mennonite papers.

Bishop Toews informed the meeting that at Ottawa he had shown his Mennonite Certificate of the previous war for their consideration and Mr Davis had pronounced it to be satisfactory. It was pointed out that at the meeting of September 16 it had been decided to try to reach an agreement among the churches on a standard card for distribution among them. At the same time it was suggested by Bishop Toews that a Mennonite Committee for Non-resistance be formed at the forthcoming meeting.

Bro. H. R. Reimer brought the meeting to a close.

Minutes of the meeting of the Bishops of the various Mennonite churches, including their representatives or assistants, held on September 16, 1940, in the meeting house at Rosenhof.

The meeting was welcomed by Bishop Jacob B. Kroeker and then opened with the singing of a hymn and the reading of a passage of Scripture. The brethren Bishop P. A. Toews and Bishop David Schulz presided. Bro. David P. Reimer was appointed secretary.

1. The minutes of the session of September 7 at Lowe Farm were read and adopted with a minor correction.

2. After a lively discussion of several problems in connection with the situations which might arise for our people as a result of the war that was in progress and about which an understanding should be reached with the Government departments, the motion was made and

passed that our churches together elect an executive committee which during the unrest of war should stand at the head of them and constantly represent them in their relations with the Government and also to secure any necessary clarification regarding circumstances and problems.

3. The bishops of the churches elected the following committee by ballot: Bishop P. A. Thomas, Alberta; Bishop David Schuler and Rev. Jacob Larkman, Steinbach.

4. Duties of the Executive Committee: (a) As a distinction was apparently going to be made by the New War Service Regulations regarding the percentages of non-residents between the new or Minnesota immigrants and those who came earlier the Committee whose members all are from the older immigrants obligated itself at all times to do its best for those who migrated later as well as for the older ones. (b) They were to get a clear definition of the sentence in Section 1 of the War Service Regulations "Who have resided without interruption in Canada" as to whether this really includes those who have lived in a foreign land temporarily without claiming any of the rights of citizenship there and later returned to Canada on the strength of their Canadian citizenship. (c) It was to clarify the date from which to count the 12 days mentioned in the act for military service (d) As different identification cards had been issued by our countries during the last war it was suggested a list be made of such cards would be recommended in order to proceed unitedly in this matter. (e) Regarding alternative service about which Bishop Thomas had inquired it was to find out if possible without giving the Board to understand that we were offering to undertake any services as to when or how soon our people could expect a call to it.

5. Regarding the 60-day or any other alter-

native service the churches altogether did not feel prepared to offer or accept any. Should the Government issue a call to it, then they wanted to study the matter and consider it. Any kind of offer was to be deplored.

5. It was expected that the committee would interview the authorities during the following week. For this reason the date of another meeting was set for September 24, 1940 at 1:30 p.m. at the Rosenhof church, where they would decide on how the churches could proceed.

P. A. Toews, Chairman

David Schulz, Chairman

D. P. Reimer, Secretary

Minutes of a MINISTERS' MEETING from different CHURCHES in MANITOBA on September 24, 1940, at Rosenhof, near Morris.

The meeting was opened by Rev. P. W. Friesen by announcing the hymn "Vorán, vorán mit Jesu" reading Matth. 24:6-13, and prayer.

Bishop P. A. Toews and Bishop David Schulz presided.

1. The minutes of the meeting of September 16 were read and it was moved by Rev. P. D. Friesen that they be adopted as read. Seconded by Rev. H. R. Reimer. Carr.

2. Bishop Toews explained how the Committee had gone about the duties laid upon it at the last meeting and how it had functioned.

3. Bishop Schulz announced that all Mennonites who immigrated into Canada before World War I had a right to the "Order in Council" of August 13, 1873. Those who had left and returned again after 1914 were to be treated like the ones who immigrated after 1914 but had a right to the "Order in Council" of 1873.

4. Concerning the important question of the 12 days following the Proclamation of war service Bishop D. Schulz explained that regardless

of whether a young man had the word "Mennonite" on his registration card or not he was to state in his own words the reasons why he claimed exemption from military service and to do this in writing to the Registrar before September 25th. He regretted that the work with this had been begun too late as not all young men would be able to get their appeal ready on the specified date. This led to a brisk discussion. It was moved by Bishop Kwert that all the ministers see to it that their young men between the ages of 21 and 24 as quickly as possible make an appeal for exemption so that as early as possible get this done by the following day Sept. 25 or even a bit later. Further the Committee should speak to the Registrar in cases where difficulties arise due to a late appeal. The motion was seconded by Bishop P. A. Toews and after that carried unanimously. To the question as to the kind of a certificate to be issued by our churches the brethren reported that at present the Board was advised not to issue any as yet.

It was moved by Rev. H. Fast that all churches raise voluntary collections at home to enter the expenses incurred through the work of our Committee.

Rev. Schulz closed the meeting with prayer.

P. A. Toews, Chairman.

David Schulz, Chairman.

D. P. Reimer, Secretary.

After this meeting the general committee and executive committee remained together and appointed Bro David P. Reimer General secretary, and Bro Jac I. Hartel Kleeferd Treasurer.

Minutes of the Fourth Non-resistance Meeting of the Representatives of various churches, held in the North End Church, Steinbach, September 28th, 1940.

Rev Jac P. Harkman opened the meeting with

the reading of 1 Peter 1 a hymn and prayer

1 The Executive Committee reported how they had carried out their assignment which was given them under Item Four of the meeting of September 24th namely to interview the Divisional Registrar with regard to our young men who had been called to military service. They reported that they had been unable to meet the Registrar alone but had to wait until the Board of National War Services (composed of five officials), had gathered. The Board had granted them very satisfying and full consideration so that they had been able to discuss our serious problem in detail and had parted from them with a feeling of concord. They had also interceded for the later immigrants and the Board promised to likewise do its best for them. They also read to us their notes taken during the interview with the Board.

2 The question arising after the meeting on September 24 1944 regarding the brethren D P Reimer to function as secretary and Jac J Bartel as treasurer was unanimously approved.

3 It was moved by Bishop Schulz that all smaller churches collect five dollars, and all larger ones up to ten dollars to help cover expenditures of our committees. This motion was seconded by Rev Jac F Barkman and the meeting showed its approval.

Closing with song and prayer

P. A. Toews Chairman.

David Schulz, Chairman

D P Reimer Secretary

Minutes of the Meeting where Bishop David Toews give a report on his journey to Ottawa to interview the Government with regard to our Non-Resistance, held at Winkler, September 13, 1940.

The meeting was opened by the singing of "Mein Glaube fest sich bauen kann" and prayer

by Rev. H. B. Voth.

Responding to the wishes of Bishop Towns a secretary was appointed.

Bishop Towns pointed to us the grave situation in which we were at that time and pointed out the necessity of finding fast the conviction of Christian non resistance for the situation of the world was difficult and serious.

He said among other things that it had not been his desire to go to Ottawa regarding this matter but that the time, the circumstances and the people had required it. He reported briefly on his trip and pointed especially to the arrangement which he had been in charge in Ottawa had and which were very useful to them. Among other things he reported that they had consulted for the various problems such as a Peace Problem, a Committee, a War Service Committee etc. He also stated that this time he had not been alone but that three brethren from Toronto had accompanied him, one from the Old Methodists, one from the Quakers and one from the Brethren in Christ.

Bro. Towns said that they had planned their work with great care. Their intention had been to see Mr. Gardiner but as he had been occupied his Deputy Minister Mr. Davis had been sent to them. He told of his interview with Mr. Davis.

After the question had been introduced they had talked of the stand the Methodists take with regard to war and Bro. Towns had stated among other things that we wanted to be obedient citizens but that we did not want to shed human blood. At this Mr. Davis had inquired what we would be willing to do to which Bro. Towns had replied that we were not prepared to make an offer. Yet Mr. Davis kept on questioning until he probably gained the impression that we would much prefer to do agricultural work. He then had asked if our young men would rather work

in the northern parks for 60 days than to take military drill for 30 days.

Paragraphs 17 and 18 of the War Services Act were read and discussed. To the question who are the conscientious objectors the answer was that they were those immigrated to Canada after 1921 and that these must report in writing or in person to the Administrative Board or the District Registrar not later than 15 days after the call to military service which might come about September 15th or October 1st. Brother Toews pointed out that it would be well to immediately find out who our Registrar would be to enable us to contact him. It was also intimated that if we participate in military training we might later have to serve in a Canadian Army Supply Division.

The discussion then dealt with the certificates, but nothing definite was decided. Some thought it was time to distribute cards others thought that it was not the time as the Government had not officially required any. Then the thought was uttered that we should not all use the same kind of a card others again thought we should. Bishop Toews then suggested even though we do not agree in all things not to let the Government know of this as they do not know how things are with us in this respect.

Bishop Toews asked about alternative service. Answer: At that time there was work on farms only but things seemed to be somewhat indefinite. Brother P. D. Berg inquired 'Is the building of aeroplanes non-combatant service?' Bro. D. Toews replied 'We think a person would not be free from military service if he made powder or other war material.'

Someone then put the question as to what differences there were between the old and new immigrants and the supposition was that the old immigrants would be treated more as a group.

while the new immigrants would be considered and dealt with individually.

A song was sung during which a collection was taken to cover the expenses incurred through this work. The sum amounted to \$26.24 and was handed to Bro. C. DeFehr, Winnipeg.

The question was also asked if youth instruction were in order during this time. (Special instruction in the principles of non-resistance is meant. Ed.) Opinions varied.

Regarding the cards it was recommended to leave that to the committee elected on September 7th at Kronsweide.

Bishop Toews expressed the wish that he might be kept informed on the work of the committee and stated that he would very much like to know how each of the churches stood with regard to alternate service.

Bro. J. J. Siemens strongly endorsed the work of the committee formed in Manitoba and begged that it see to it that all the work done might contribute to the welfare and interests of all. He put this as a motion and it was carried.

The meeting was adjourned with prayer and song.

J. H. Funk, Secretary

Minutes of the Meeting of the Representatives of the different Mennonite Churches in Manitoba, held October 14th, 1940, in the M.B. Church, 621 College Avenue, Winnipeg, Manitoba.

The representatives of the following churches were present at the meeting: Bergthaler, Sommerfelder, Old Colony, Chortitzer, Mennonite Brethren, Bruderthaler, Kleingemeinde, Halderman and Rudnerweider.

On the program for the day was the question how we Mennonites of Manitoba stood with regard to compulsory military drill and an alterna-

the service in case of a general mobilization.

The meeting was opened by Rev. H. H. Clauson, Minister, with a passage of scripture from Psalm 122. This is the Lord's doing, it is marvelous in our eyes. To which he added a few warm remarks and led in prayer. The gathering sang the song, "With our hedge Major-General."

Bro. F. C. Thompson and Bro. F. F. Klassen, both of Winnipeg, were elected chairman and secretary, respectively.

The chairman briefly related the occasion for this gathering. Bro. H. H. Jans, (Mennonite Alberta member of the Central Committee for War Problems) was a Winnipeg and reported from the Mennonites of Alberta and Saskatchewan along with regard to alternative service and that it was greatly to be desired that the Mennonites of Manitoba also take a stand so that if at all possible they might appear united before the Government. Bro. Jans had reported that the Mennonite churches of Alberta, with the exception of three smaller churches, the old Mennonite, Holstenian and Mennonite Brethren in Christ, had agreed on the medical service and as reported to the Provincial Board in Edmonton. He had agreed with the chairman of the Board to give them a list of the respective age groups for the service and that the young people that would be called first at mobilization. He had given this list and no young men had been called for military training since then.

Bro. Jans had further reported that the invitation to be that because of the Herbert as well as the Russian communities had been toward an alternative service if possible under civil supervision. He together with the brothers, F. Lorenz, H. R. H. and Jan Verthelst Drake had gone to Judge Kinbary in Regina and discussed the situation. Judge Kinbary had spoken very highly

of the people who were prepared to accept the medical service while strongly condemning those who wanted to bide. The matter there had not been brought to a definite conclusion however and the presentation of the lists of the Menominee young men had not been arranged for.

Bro. Thorsen then reported that news had come from IIC by letter according to which an agreement had been reached to put the names before the board. He reported also that the nursing and conference churches from Manitoba had had a meeting the past week and they had likewise taken the stand for alternative service also the medical service. They had elected Bishop John Foss, Winnipeg, as their representative. The question then was as to how the other Manitoba churches stood whether they wished to join with the other provinces or to go on alone. The question was pressing as they had stated their position in the other provinces and as a declaration would probably be called by the Government if would be very advantageous to proceed quickly. At a time before Ottawa had definitely decided on the kind and the method of alternative service it would certainly be better to plan ahead and to help obtain an alternative service with which we would not come into conflict with our conscience rather than later to be faced with completed plans when the Government prescribed a service for us.

Therefore the questions before this meeting were:

1. How do we stand in principle with regard to alternative service?
2. How do we stand with regard to medical service?
3. Election of representatives.
4. Financing of the work.

These introductory remarks gave rise to various questions and explanations.

Bro C P Klassen pointed out that the decision in Alberta as well as the discussions in the other provinces were not final but that they depended upon the attitude Ottawa would take. Therefore what our brethren could agree upon with the Government at Ottawa was of great importance.

Bro Jas P Barkman Steinbach explained that the three old immigrant Mennonite churches in Alberta had not joined the others but had taken a definite stand against an alternative service and had appeared before the judges at Edmonton with reference to this.

The question was raised by several brethren whether the problem of alternative service at the meeting of today concerns all the Mennonites or only those who had immigrated since 1923. It was pointed out that section 21.1 of the National War Service Regulations could be understood to mean alternative service would be required of all Mennonites. The Mennonites who immigrated under the order in Council of 1872 are exempted from military drill through this order in Council while those who immigrated later are exempted from this training through a personal appeal. The regulations however did not say anything as to the kind and method of an alternative service.

It was definitely emphasized by different representatives of the old native churches that the statute which had granted the Mennonites the privilege of non resistance had not been repealed and that they could be at ease and need not undertake any steps with regard to it.

Bro J Barkman Steinbach reported that their churches in Alberta had been given the same assurance and that the Manitoba Committee had called on the Board about this and received the same assurance that the old statute was in force and that they would be content if

no change occurred. On that occasion the Board had asked them whom they actually represented, whereat they had replied "All the Mennonites in Manitoba". He believed that at the moment it would be best for all the Mennonites to proceed uniformly in this respect, he believed also that it was not the time to offer an alternative service.

This was upheld by several bishops of the different churches and especially emphasized that no offers should be made until one was called for. Bishop D. Schulp was of the opinion that we must feel ashamed before our fathers if we deliberately gave up that for which they had endured and suffered and which they had won through prayer and supplication. He warned emphatically against offering to do alternative service. Several other brethren from the native churches expressed themselves as definitely against an alternative service and suggested that we were in danger of being afraid to suffer from which God might guard us.

Several brethren from the newly immigrated churches then spoke and emphasized that it was not only the purely civil duties which we owe the State but that it was absolutely a Christian duty to help where help is needed. The medical service was just such a service which gave our brethren the chance to be of service to the State, to practice brotherly and Christian love and to face danger side by side with other fellow citizens and what was of main importance in this respect it need not violate the conscience of a non-resistant Mennonite. We also had to take into account that our young men who were specially concerned felt the same way. They felt it their duty where other young people stake their lifeblood to do something more. A proof of this was that quite a number of young men volunteered for service in the army. Even

though we could not justify this action, we ought to find a way out for our young men. Through this service the constant distrust and the conflicts with other fellow citizens which repeatedly arose when their sons had to go to the front and ours remained at home would at last be ended - nor could those who went into such service be classed as being afraid to suffer or cowardly.

Other brethren who could not understand this viewpoint stressed the fact that we really ought to have more faith in our Government and the laws of our country and not to be hasty in this matter.

Other brethren again pointed out that laws, especially in times of war can quickly be changed as the case of the Order-in-Council governing private schools showed how quickly rights can be lost when no proper preparatory work has been done. So they strongly recommended not to neglect anything in this regard but to undertake such necessary preliminary steps to be prepared when the time came. For this purpose one or two representatives of our people should always be at Ottawa to keep in touch with the Government the same as our brethren in the States had.

From the animated discussion it became increasingly evident that two definite trends of thought were represented namely one which rejected alternative service and the other which recommended it. As the latter stand was mainly that of the new immigrants it was feared that this could lead to a division among our people on these lines which was much to be deplored and should absolutely be avoided. Should the one group act and of itself offer to do alternative service such an act would be prejudicial to the other group which according to law was exempted from all service. A warning was accordingly given not to give the Government reason to

change the law to the disadvantage of the latter. It was repeatedly stressed on both sides that an inner split among our people should be avoided.

Rev. Jac. F. Harkman informed the meeting that the representatives of all previously immigrated Mennonites had unanimously elected a committee to represent them before the Government. This committee had also spoken for the latter ones, which they should not have done and an explanation now was in order. He requested the assembly to permit the committee to clarify this before the Board in Winnipeg, as from now on not all Mennonites were represented by them.

Rev. C. F. Klassen mentioned that the representatives of the provinces intended to meet at Saskatoon the following week and asked not to have this clarification before the Board in Winnipeg made before this meeting had taken place. This would enable them to appear before the Board to regulate this matter together with the representatives of the churches to be elected and who are in favour of the previously mentioned alternative service.

Rev. Harkman's remarks were noted and without objection the assembly agreed that both committees appear before the Board in Winnipeg after the session at Saskatoon.

Through this long debate the meeting had come to the point of establishing their viewpoints on alternative service. The chairman read the Conference resolutions of the M.B. Church, which was in favour of medical service if necessary. He remarked that seven churches of the new immigrants also were in favour of it. After a cast of votes the result showed that the Bruderthaler Church also was in favour of the medical service but not that it should be offered to the Government. The Sommerfelder, Bergthaler, Kletsgemeinde Holdemans, Chertiller, Altkolo-

nier and Rudnerweiler Churches did not consent to this procedure. The representatives of the Bruderthaler Church remarked that they did not intend to withdraw from the present committee till after the meeting at Saskatoon and therefore would not like to participate in the election of a committee.

With one group favoring alternative service the attitude regarding the medical service was also clarified.

The organization of the new committee followed. Bro C. F. Klassen brought in the following resolution. The meeting is in favour of electing a committee today which is to reach an understanding with the committee of the Sommerfelder Altkatholischer Bergthaler Rudnerweiler Kleingemeinde Huldeman and Chorlitzer churches as to their relations with the National War Service Board.

The resolution was carried unanimously. It was further agreed that two brethren be elected to form a committee together with Bishop J. Kane Winnipeg. The brethren C. F. Klassen J. P. Epp Jac. Kroecker and F. C. Thiessen were nominated as candidates. Of these the brethren C. F. Klassen Winnipeg and Jac. Kroecker Winkler were elected who together with Mr. J. H. Kane as the representative of the General Conference constituted the committee for Manitoba.

Bro. Barkman then asked that his committee and the representatives of their churches be permitted to withdraw for a separate discussion in the basement on several questions which had arisen during the session. They then withdrew.

The remaining group then unanimously adopted the following resolution. The meeting further resolves to take part in the discussions of the committees of the four western provinces on the service problem at Saskatoon on the 22nd of October also to have a representative among

the delegates to Ottawa, there finally to clarify the question with regard to an alternative service in connection with which the meeting is absolutely in favour of an alternative service under civil supervision."

The meeting decided to defray the costs of the trip to Saskatoon from the general treasury. Should other funds be necessary they should be levied on the churches in proportion to their membership.

The kind of alternative service again came up for discussion and they generally agreed on the medical service. Yet the representatives were to be cautious not to offer a service if not necessary.

The committee of the other churches had discussed the question and sent word to the meeting that they likewise would send two delegates to the session at Saskatoon.

The gathering sang as a closing song "In allen meinen Taten lass ich den Hoechsten raten" and Rev. H. P. Toews, Arnaud led in prayer.

F. C. Thiessen, Chairman

F. F. Klassen, Secretary

With the invitation of the above meeting had been the request to bring along a list of names of the young men of military age 21 to 24 in each church together with data as to birth date and place of call. As time had advanced it was too late to take up this matter. The churches were therefore asked to immediately send these lists to Bro. F. F. Klassen, 145 Cathedral Ave., Winnipeg, Manitoba. The data would be of value in the preliminary work at Ottawa.

The Committee.

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Minutes of the Meeting of the Ministers, held in Rossmore Church near Morris on October 28, 1940.

The meeting was opened by Rev. Gerhard

Commenced with the singing of the hymn Jesus geh voren. The reading of Psalm 50 and prayer.

Due to the unfavourable weather Bishop P. A. Turner could not be present and Bishop David Schulz presided.

First Bishop D. Schulz and Rev. J. P. Larkman reported on the meeting at Saskatoon on October 22, to which they had gone as our delegates. The main part of discussion had been alternative service and the representatives there from the four western provinces had been of different opinions regarding such service. The Minutes which originated later were classed as a dissenting subject in the Government according to the new War Service Act. They had been of the opinion that in their case it would be better to offer an alternative service which they could choose before hand and not then need to fear that by neglecting to make such an offer a later have to face difficult and undesirable obligations. The early Methodists who bore the privileges of the Order in Council of 1874 did not as yet want to make an offer of any kind of alternative service but to wait until finding themselves that they would be exempted from military service. Bishop H. H. Jones also represented the congregations from Alberta was very definitely in favour of an alternative service. Rev. W. a representative of the British Columbia Methodists also favoured it although not as fervently. Reports from Saskatchewan had been given by the brethren Bishop D. Turner and Rev. Gerhardt. Bishop Turner suggested that they proceed more slowly through the uncertainties of war conditions. The constituent churches did not agree. The brethren Schulz and Larkman spoke on behalf of the Methodist Ministers of 1874 and Rev. J. P. Klassen for those of 1911 and later. Rev. Klassen declared himself in favour of an alternative ser-

our Bishop spoke told of how he naturally begged them to proceed more slowly in the matter of offering an alternative service. He had also admitted that we as a community were the older group of immigrants would have been more thoughtful in the organization of our Peace Problems Committee. He had then made the offer that they might set and run of their own here is our committee. We then wanted to pressure the government to be good citizens in contributing not too small an offering in looking on the condition that the government use the money in a way that would even marginally benefit our country or for other constructive purposes. At the same time we wanted to ask the U. S. Army Medical Department and Nursing Corps from an on duty service with the confidence that it would become such a procedure. This plan and question led and satisfied the immigrants. It was then left to them to elect their own committee which would represent them before the authorities. Our committee from that moment took no further part.

After the report was given the question arose as to the treasury which we held jointly with the immigrants. The discussion revealed the opinion that it might be more suitable to have a separate treasury because in this way we could negotiate directly. Bishop J. J. Heuser made the motion that we should abdicate responsibility and further support of the general treasury nor I make any demands upon it. This motion was seconded by Bishop J. Heuser and met with general approval.

The resolution of a former joint meeting that our committee together with the committee of the immigrants should appear before the Board in person and divergent committees and the various organizations we would be willing to offer to take upon ourselves was further considered and discussed. It would be advisable to continue with it. After thorough consideration it was deemed

useless to make representations to the Board with such diverse attitudes. Bro Jac J Bartel moved that our committee report to the committee of the immigrants that we felt it to be better to appear before the Board separately with the matters which concerned us as we would leave it to them to do likewise. The motion was seconded by Rev. Heinr Klippenstein and carried unanimously by show of hands.

As the Menquantes were now divided into two distinct groups it was recommended that the leaders of the churches inform their members, so that those members who came to Canada since 1923 and had joined churches which stood under the Order-in-Council of 1873, should feel safe to remain under their protection. The churches would do their best for them through their representation before the Government.

Finally another meeting for all the ministers was decided upon for November 9 at 1 o'clock p.m. at the Rudnerweider Church in Rosenfeld. The Committee that is the Bishops of the churches, were expected to meet at 10 o'clock in the forenoon.

David Schultz, Chairman
Day P. Reimer Secretary

Minutes of the Ministers' Meeting held in the Rudnerweider Church, Rosenfeld, on November 9th, 1940, at 11 a.m.

1 Bishop Falk opened the session with a hymn, a passage of Scripture and prayer.

2 As it was late and Bro D. P. Reimer had not yet arrived Bro J. G. Toews was asked to take down the minutes.

3 Bishop Schultz intimated what the purpose of this meeting was. They wanted to report on what the Executive Committee had done before the Board and also to discuss the method of raising a larger collection to be given to the Govern-

ment for the relief of suffering in Canada.

4 Bishop Toews said that this had been discussed in his church and that they had decided to raise money in the usual way.

5 Bishop Schultz reported that the Executive Committee had appeared before the Board and had found a friendly reception. Their business had been stated in a letter which was translated and read.

6 As time had advanced the meeting adjourned with a song and prayer.

The afternoon session on November 9th in Rosenfeld was opened by Rev. P. D. Berg with two songs. Mit den Augen leit ich dich and Will ich des Kreuzes Streiter sein. He read 1 Cor. 4 and made a few remarks and led in prayer.

The Bishops Toews and Schultz presided and Bro. P. P. Reimer took his place as secretary.

First the minutes of the meeting of October 22 in Saskatoon were read. A discussion followed. Questions were asked about several items in the minutes which the brethren Schultz and Harkman explained. For example the item which read that the Central Committee elected May 14th 1939 in Watsey was to further continue to function was explained as concerning the new immigrants and those Mennonites who joined with them. The whole discussion was practically the same as described in the minutes of the meeting at Rosenort which were also read.

Then followed the report of the Executive Committee. Brother Toews first related how they had explained to the War Service Board that the two classes of Mennonites had decided to proceed separately and a future would work along lines laid down by each group. They had again been received with all deference and had been understood. They had felt however that all of our youths of the ages 21 to 24 would have to appear for a hearing before the Divisional

Register It was expected that the courts would be open for these hearings about the 9th of December. The Board had said that we would not want the hearings to be conducted with all consideration. Yet they had suggested that it was important for young men who desired favourable consideration not to live an inconspicuous life nor to stay away from church services.

Another discussion followed. Bishop David McHugh said that we could expect our young men to be called to some as yet undecided alternative service after the New Year. Upon this he expressed his personal thoughts as follows. Our parents, our youth a time left their fatherland mainly on account of alternative service. This should now be of serious enough concern as a matter of fact for us rather to sacrifice our earthly goods than to subject our youth to the dangers and tortures with which they will be surrounded in alternative service. This thought met with great appreciation.

The matter was brought to a resolution. It was moved by Rev. Mr. Klassen that all churches by a method most suitable to each gather large sums of money so that when the question of alternative service arises our Committee would not have to appear before our Board authorities with empty hands to appeal for exemption from undesirable service. This motion was seconded by J. Heinrichs and unanimously carried.

There was a further discussion of the Memorandum Relief Work which work was also to be conducted separately and of how the funds were in future to be spent. Rev. H. P. Jans remarked that the need of the world had taken on a different aspect since our relief work had begun and that we then would have to apply our money differently.

Finally Rev. P. Neufeld from British Columbia

spoke appreciatively of the warm spirit of unity which he had felt in the meeting.

Bro Jas. P. Barkman closed the meeting with the hymn "Kommt allzumal streithere Heiden," and prayer.

P. A. Toews, Chairman

Har. P. Reimer, Secretary

Minutes of the Meeting of Mennonite Ministers held in Winnipeg, January 24, 1941

Bro David Schulz opened the meeting with Psalm 91 and prayer. Bishops Schulz and Toews presided.

Bro Schulz explained the events in connection with the Amendments to the War Service Act in which several changes had been made.

All the young men now had to take a medical examination immediately after they received a call from the National War Service Board. This examination was free for the boys, the cost being borne by the Government. It was not definitely understood whether youths of other ages than those who already had had their hearing were to take the medical examination before applying for exemption from military service, hence the Cong. office was to get a ruling on this at the first opportunity and then pass the information on to the churches.

Further there was a choice of three kinds of services for our boys under the new Amendment.

1. To work in camps as messengers under military supervision.
2. To serve in hospitals as aides, stretcher bearers and to give first aid to the injured, under military supervision.
3. Work in National Parks, road work or work on farms under civil supervision.

A spirited discussion followed the announcement of these three categories of service.

Bro Schulz moved that we send a delegation

to Ottawa to make all efforts through petitions and various suggestions toward having our young men exempted from all service. Should that be unattainable then we would ask to have them placed in category 3 under the following conditions. We promise to do this work for one month, as much as possible without pay. We also wish to send a minister, deacon or some other spiritual person with every 25 or 50 boys to be responsible for their spiritual supervision. An effort shall further be made to work out a plan of work jointly with the Governor-in-Council. Bro. Peter S. Wiebe seconded the motion which was unanimously carried.

Bro. Peter S. Wiebe made the motion that the Bishops P. Toews, David Schulz and Rev. Barkman be sent to Ottawa with the resolutions adopted today there to make an effort to obtain the best for the welfare of our youths.

Bro. H. H. Reimer seconded the motion and Rev. R. P. Janz called for a vote. The motion was carried unanimously.

As a journey cannot be made without money and the treasury was depleted according to a report by our treasurer Bro. Bartel it was moved by Bro. B. Janz that all the churches collect about three to five cents from each member for our treasury. Bro. Jac. T. Wiebe seconded the motion which carried.

Information was given about the non-interest bearing bonds. The meeting endorsed the plan, recommended that they be bought and further passed a resolution that the churches take this matter in hand.

Bro. Julius Toews, secretary of the Mennonite Re. of Work asked if the clothing prepared for the needy in England should be sent through the Red Cross or whether some other way was to be decided upon. This was left for the Committee to decide. It was also their duty at all

times to see which was the more urgently needed, clothing or cash.

Bishop Toews presented an estimate of what was thought each church's share should be in the present contribution of clothing. Sommerfelder \$500.00, Bergthaler, \$350.00, Radnerwelder, \$200.00, Utkolonier \$50.00, Klengemeinde, \$150.00, Holdeman, \$100.00, Chertitzer \$200.00, Bruderthal, \$0.00.

In closing the Committee commended itself to the special intercession of all the supporting churches on its behalf in all its difficult and momentous work especially in the near Ottawa journey and in the task which they were to fulfil there.

Bishop Toews led in the closing and called upon all to take part in prayer.

Peter A. Toews Chairman.

David Schulz, Chairman.

Day P. Reimer Secretary

Minutes of the Ministers' Meeting held at Lowe Farm, Manitoba, on April 26th, 1941

Bishop David Schulz opened the meeting with the reading of the parable of the Good Samaritan from Luke 10 and led in prayer.

The day's program then proceeded as follows:

1. The minutes of the meeting of January 24, 1941 were read and adopted.

2. Bishop P. A. Toews reported on the work of the committee since our last meeting and also touched on the report of the trip to Ottawa. He reported the discussion they had had with Judge Adamson in Winnipeg. He reported that the Government from its viewpoint did not find the Mennonites well enough organized and had recommended that they remedy this. Judge Adamson had also declared that they expected larger contributions for the suffering caused by war, from us who as Mennonites asserted that

we could do no military service for conscientious reasons and claimed the protection of the Government.

The judge had also demanded a complete report on all work done by us during the war to ascertain whether the \$40,000 expected of the Manitoba Mennonites had been fully realized. The committee is trying to find out how much money has been given and will as soon as possible give the required report.

3 To date the government has not decided on any noncombatant service for our boys. Attempts have been made to divert them into war factories or to air training centers. We maintain our boys should not be employed at such places. The assembly is quite unanimous in that we should continue to contribute freely to government sponsored relief agencies yet be firm in our stand against types of service that violate our convictions.

4 The committee also reports that the drive for the \$10,000 started several months ago, has not been too successful. Approximately \$1.00 per church member is expected. The East Reserve has collected its share of this amount and the West Reserve is doing it now. \$4,000 has already been forwarded to the Red Cross.

The morning session is adjourned.

The afternoon session is opened with prayer and the singing of our verse of "Ich will streben".

5 Bishop Toews reads the names of the boys who have not reported for their medical examination. The ministers of the districts from which they come are asked to investigate and persuade them to take the examination before they are given their C.O. trials.

6 Bishop Schults now asks the officers of the Canadian Mennonite Relief Committee, the Brethren Jac R. Rempel and Julius Toews to

report on their work. They tell the assembly that the clothing already gathered has been sent through the Red Cross to Theodore Hansen, England. The assembly gives its approval to this. The committee is again entrusted with the administration of this important work.

7. There is a lively discussion on the undesirable suffering that exists in Europe as a result of the war. A collection for this cause is advocated. A motion is made by H. H. Reimer and seconded by Jas. S. Henke, that the churches sponsor a 10-cent per-member collection during the month of May for this cause. The assembly gives its approval by a show of hands.

8. The committee reports on the interview they had with Judge Adamson concerning the raising of hands in court. The judge had explained that in our case it was not to affirm war, yes, given, but a sign of respect. There is therefore no legitimate reason not to comply with these routine court regulations.

9. The non-combatant service is again mentioned. The assembly, however, decides not to go farther than stated in Article 7, to which also our committee had agreed at Ottawa. Our boys are to be referred of this decision.

10. Rev. Jas. P. Barkman reveals that the government is completing plans to float a \$100,000,000 Victory Bond drive and that the Men-nemonics are expected to participate in this. The assembly asks our committee to ask Victory Bond officials whether it would not be possible to have the money spent by our people channelled into charity organizations. If such a promise can be given we want to support the drive.

11. Mr. Jas. J. Bartel reads the organization's financial statement. Mr. H. Reimer moves and Mr. J. Tews seconds that it should be adopted. The motion carries.

12 Br Jac T Wiebe closes the gathering with prayer

Chairman David Schulz
Secretary David P Reimer

**Minutes of the Ministers' Meeting held at Altona,
June 6, 1941.**

Rev H Reimer opens the meeting with the reading of the parable of the "Talents" from Matth 25 and prayer Bishop Schulz presides at the meeting

1 The minutes of the meeting April 25 held at Lowe Farm are read. Following a brief discussion Rev John Loeppky moves that they be adopted. Rev J Heinrichs seconds this motion and it carries.

2 The treasury through which all funds pass that are used relative to our non resistant problems, is named "Compensation Treasury."

3 Rev Schulz reports on their last meeting with the War Service Board. The report proved to be of special significance for our people and was warmly received by the assembly.

The board had informed them that Judge Davis of the Supreme Court at Ottawa had through a letter paid special tribute to our charity work. The money contributed by the Manitoba Mennonites for charity purposes had now reached the attractive sum of \$42,000. Because he had continued our people had shown themselves to be conscientious yet equally willing to sacrifice they would be treated with special favor. The government will redeem a promise given earlier to our committee at Ottawa and employ our boys at the National Riding Mountain Park under government and civil supervision. The boys will be paid a salary of fifty cents per day and board and lodging. A Mennonite spiritual advisor may accompany them and will be given free trans-

portation board and lodging. His salary must be paid by the Mennonite churches. The boys will be drafted according to categories. The first group of 5 from the West Reserve will have to report on June 12. Similar groups will be called every succeeding month. They must provide their own clothing.

4. As the camp program is outlined it becomes apparent to all that the eight hour day will give our boys considerable leisure time. How this time can best be spent is the theme of the ensuing discussion. It is the wish of all the churches present that these hours should not be wasted on trivial controversial matters, but in a beneficial way. The gathering hopes the minister in charge will be able to plan and supervise the boys' activities to the satisfaction of all concerned. The suggestion that daily morning devotions be instituted meets with unanimous approval.

5. It is now time to appoint the minister who is to accompany the first group of boys. Bishop Scholtz suggests Rev. J. N. Hoepfner. Rev. P. P. Reiser brings this into a motion and Wm. Heinrichs seconds it. The motion carries and Rev. Hoepfner humbly accepts the responsible assignment.

6. Rev. Jac. W. Friesen (Lowe Farm) feels our committee should accompany the first group of boys and help plan the general schedule for the camp. The assembly favors this.

7. The assembly next decides on the allowance to be paid the ministers serving at the camps. Rev. Wm. Buhr moves that they be paid \$20.00 per week. Rev. H. R. Reimer seconds this motion and it carries.

8. The assembly decides that dues of five cents per member per month are to be collected to reimburse our compensation Treasurers.

9. Bishop Toews requests continual prayer for our boys that they might adorn their faith

through godly living and enjoy continued divine protection. He closes the meeting with silent prayer.

Chairman: David Schulz.
Secretary: David P. Reimer.

Minutes of the Ministers' Meeting held in Morris, June 25, 1941.

Bishop Wm. Fulk leads the opening exercises with the reading of Ps. 121 and prayer. The congregation sings 'Will ich des Kreuzes Streiter sein'.

Bishop Schulz presides at the meeting.

1. The minutes of the June 6 meeting are read and adopted.

2. At a previous meeting it was decided to pay the ministers serving at the camps \$20.00 per week. This precipitates a discussion and the pros and cons reveal that there is marked difference of opinion. The assembly however agrees with a motion made by P. P. Reimer that no change be made now.

3. A more interesting discussion develops on the issue of compensating our members of the executive for the services they render in our peace effort. Their work is of utmost importance for our churches at this time and steps should be taken immediately to remunerate them for the time they spend lest they tire or become discouraged. The assembly favours an impairment of three dollars per day and all expenses.

4. Bishop Schulz reports on the conditions at camp. We Mennonite people have some admirable characteristics. Visiting our friends and loved ones is one of them. This has been demonstrated by the frequent visits that are registered at the boys' camps at the Riding Mountain Parks. The reporter then continued by warning the people to exercise much forthought. Our boys are not

on their own, and too many visits might make things harder for them.

3. A new contingent of boys will be leaving the East Reserve soon to report for camp duty. The churches of that area have already appointed Rev. Day P. Reimer as their spiritual adviser. The appointment meets the wholehearted approval of the gathering. Br. Reimer accepts the call, and beseeches the churches to uphold him faithfully with their prayers.

4. The War Service Board has furnished the committee with the names of the boys eligible for camp service. These names are read by Br. Schulz for the benefit of the ministers of the various church districts from which the boys come.

5. It is decided to have the executive also go with the next group of boys to help them with the initial arrangements at camp.

6. Through the appointment of Rev. Day P. Reimer as camp minister a substitute secretary has to be appointed. Upon Mr. Reimer's request the assembly chooses Br. John Funk of Rosenfeld to function as secretary during his absence.

7. At the Altara meeting, it was officially reported that the War Service Board would draft a monthly quota of fifty boys. Reports now indicate that this original plan will be scrapped for one which may call out all our boys in a few weeks.

8. Rev. D. Schulz closes the meeting with prayer.

Chairman: David Schulz
Secretary: David P. Reimer

**Minutes of the Ministers' Meeting held at Altara,
October 15, 1941.**

Bishop Schulz presided and led in the opening exercises by reading a portion of Scripture from Luke 21. The congregation joined in to sing

"Here and Here vermint rummenen

1 The minutes of the Morris meeting are read and briefly discussed. It is decided to help defray travelling expenses of our camp visitors by paying them four cents per mile. The churches also assume all their other expenses including board when and where it has to be paid.

2 The assembly is next given a detailed report of the nine boys who are in prison. The committee itself is convinced that these boys are genuine conscientious objectors who also had met all legal demands at the time they were asked to report for their medical examination. Also at the trials they were entirely sincere and complied with all court regulations. After these boys had failed to get their C 11 stand from the judge they were asked to report for military training. When they failed to report at the Portage barracks they were summoned to stand trial before Judge Grant who did not consider their religious excuses. They were solemnly tried and sentenced for failing to report for military service. Following this trial our committee conferred with Judge Adamson and Colonel McPherson about this and sought their advice. These gentlemen however claimed to have no jurisdiction over these boys now and had referred them to the provincial attorney general. The attorney-general had shown sympathy and had advised to appeal to Ottawa.

During the ensuing discussion a solution is sought to this pressing problem. An appeal even though successful could only result in a less severe sentence. It was not probable that these boys would be released now. Then too an appeal can only be successfully made by a lawyer and such an action would not be in harmony with our convictions.

Dr H. R. Reimer therefore advises that no appeal be made to the Manitoba Government

now but an earnest plea based on our privilege should be made by our committee to Ottawa. It is to be expected other boys will have similar experiences, and a decision from Ottawa would be of permanent value. Mr P. H. Kroeker seconds this and the assembly approves it.

3. Government business generally takes much time. Mr H. P. Jans therefore suggests that we wait a considerable time for an answer to the appeal made by the attorney-general. Failing to get a satisfactory reply our committee is to go to Ottawa as outlined above.

4. The assembly was pleased to get some first-hand information of the camps from one of the camp ministers.

5. A request has come from some Mennonite boys serving in the army that they be issued certificates verifying their Mennonite background and showing their special privileges. It was thought in some quarters that this might affect a release for them. The assembly felt this was not a proper thing to do nor does it seem possible.

6. Treasurer Jac J. Bartel reports on the Compensation Treasury. Its funds are almost depleted and the churches are admonished to be more conscientious about their five-cent-per-month contributions.

7. The assembly decides that the East Reserve of which the Morris churches are an integral part are to meet the expenses of their committee member Rev. Jas. J. Barkman. The Brethren Toews and Schultz are to be remunerated by the churches of the West Reserve. All other expenses are to be borne jointly. Mr H. Klippenstein of Chortitz is chosen to act as treasurer for this special fund.

8. A new camp chaplain has to be found and as most of the boys are from the East Reserve the assembly feels that the Chortitzer church should be given the opportunity to select one.

from their midst. They appoint Rev. Peter G. Funk. This is approved of by the assembly.

9. The assembly recommends buying the new Series 'H' Non-Interest Bearing Certificates.

Chairman: David Schultz

Secretary: David P. Reimer

**Minutes of the Ministers' Meeting held in the
Bruderthaler Church at Steinbach, January
2, 1942.**

The meeting is opened by Rev. H. Fast with the reading of 1st 'H' and the congregation singing 'Ich bete um die Macht der Liebe'. Br. Fast stresses the importance of this love and hopes it too is partly responsible for our working together rather than only the urgency arising from the present war.

Bishop Harkman presided at the meeting.

1. Br. David P. Reimer reads the minutes of the Albion meeting of October 15. After a brief discussion they are adopted.

2. Rev. Schultz reports on the committee's work for the boys who are in jail. The matter had been taken up with Justice Minister La Point before the latter's decease. Justice Minister La Point's letters had given a very favorable impression. The committee had hoped the boys would be released soon. It is too early yet to know what his successor will do. From the resulting discussion we learn that many fathers fear their sons too may find themselves in a similar situation.

Brother Schultz now reveals that members of our Manitoba Legislature have advised them to make an appeal to the War Department at Ottawa for our boys who have failed to get their C.O. stand at the first hearing. These boys still cherish their convictions and are asking for a new hearing. Such a hearing can however only be given if there is a change in the present 'Order-

in Council." At the present the rulings of the provincial War Service Board are decisive and final.

Our present difficulties have a unifying effect on our people. These boys suffering in prison are not only bearing tests on of their own faith, remarked Mr. Schultz, but are symbolizing the faith and convictions of our Mennonite people and should be remembered continually. Rev. Harkman admonishes the brethren not to grow lax because of the present persecution but rather to be more diligent in instructing our young people in the principles of our faith. Bishop Tews warns it is not advisable to tell our boys how to defend themselves at the hearings. They should be instructed in the basic principles of non resistance as found in the Scriptures. This should give them ground on which to stand at court.

3. There are a number of boys of draft age who have failed to report for service as requested by the Selective Service. These boys will be arrested shortly. Rev. Harkman has these names and asks the ministers to advise the parents and relatives to tell the boys to report immediately.

The forenoon session is adjourned with the singing of *Jesus geh voran*.

The afternoon session is opened with the singing of *Ein Tagwerk f"ur den HERRN* and prayer by Rev. Fr. Hebert.

4. The question is brought up whether the churches should carry the fine imposed on the boys in prison. Mr. Harkman explains that the conscription is confident the fines will be received entirely.

5. Bishop Tews tells the gathering that the committee has visited the Manitoba camps and found them satisfactory. Mr. Frank Hebert of Alberta, who is also present at this meeting, draws a good word picture of the Alberta camps.

the reading of 1 Sam: 12: 22 and presides at the meeting.

1. The chairman reveals that Bishop Hueckert of the Blumenort church has not been invited to this meeting as some had expected. The Blumenort church has asked to be accepted into our organization. This however had not been first discussed at our elders meeting and consequently could not be granted as yet. Mr. Toews does however suggest that the request of that church could be considered at this time.

2. The chairman asks all the elders to express their views as to the advisability of accepting Bishop Hueckert as representative of the Blumenort church into our Council of Elders. Ad but himself favors such a step. The latter asks permission to first discuss this with his ministers, some of whom had already expressed concern regarding this. Personally Brother Toews is in favor of inviting Bishop Hueckert.

3. Mr. Jas. F. Barkman now moves that the Bishops Schultz, Falk, Prose and if possible Toews should visit Bishop Hueckert as soon as the obstacle has been removed and convey to him the decision of the Council of Elders. This is adopted.

4. An interesting discussion develops on the plebiscite issue. Mr. Schultz asks all the ministers to tell their congregations not to participate in the coming plebiscite vote. It is of a purely military nature and rumors have already come from Ottawa that Mennonites and C.O.s who do cast their ballot are in danger of forfeiting their special privileges.

5. Some help has to be found for one of the camps. It is decided to send Mr. D. P. Reimer to Alberta if the present minister, Mr. Gerde Veer has to lay down his work at this time.

The Radnerweider Church should have the opportunity to send a minister to the Clear Lake

camps. Bishop Schulz suggests Deacon John Funk. The assembly gives its approval.

6. The different service projects offered our boys by the government are next considered. The brotherhood decides to write Minister Thomson and tell him how we appreciate the opportunity to do our alternative service work in the camps. At the same time the minister should also be advised of our desire to continue with this kind of work. Bishop Schulz writes this letter and reads it to the assembly. The letter is sent via air mail.

7. Brother Barkman expresses concern about the increasing laxity of so many of our boys. Again and again they fail to appeal for an exemption from military service at the time they report for military service. The assembly decides that it is most essential that all the names of the boys 15 and over be obtained. It would then be possible to notify each individual boy when he reaches military age and inform him what to do. It is the duty of the churches to help the boys as much as possible.

8. It is decided to have a Council of Elders' meeting every three months. Should the need arise the executive has the power to call on the bishops any time.

9. Dr. Jac Bartel draws our attention to the treasury, and reminds us of our obligations to it.

Chairman: P. A. Toews.

Secretary: Dav. P. Reimer.

Minutes of the Ministers' Meeting held at Steinbach, March 6, 1942.

Rev. John J. Penner opens the meeting. Jac. F. Barkman is chairman.

The Brethren Schulz and Falk had come from the East Reserve. An incident at the Seebe Camp in Alberta is the cause for the special meeting.

1. Dr. Barkman reports that word has been

received from Mr. Ger de Veer that our boys have been asked to prepare a camp for some prisoners of war who will be coming to Canada shortly. A number of these boys feel this type of work is not in keeping with our convictions. The issue is frankly discussed with many participating. Mr. Falk moves that our committee be sent to Camp Seebe to make a careful study of the situation. The committee should then be authorized to act as it feels the situation warrants. Dr. B. P. Jans seconds this motion and the assembly gives its approval.

2 Because of a recent accident Dr. Toews will not be able to go. The Brethren Schulz and Barkman are to go without him.

3 Rev. Schulz closes the meeting with prayer.
Chairman: Jac F. Barkman
Secretary: David P. Reimer

Minutes of the Ministers' Meeting held at Lowe Farm, May 4, 1942

Rev. Wm. P. Heinrichs opens the meeting with the reading of a psalm. The congregation sings the hymn "Herz und Herz vereint zusammen." Bishop Schulz presides at the meeting.

1 The minutes of the meeting held at Steinbach Jan. 2 are read. Following a brief discussion Rev. J. J. Hodge moves that they be adopted. Rev. P. P. Kehler seconds the motion and it is adopted by a show of hands.

2 The chairman reports that the committee wrote a letter to Prime Minister Mackenzie King to explain the position we will take in the coming plebiscite vote. The minister has sent a very favorable reply.

3 The brotherhood is now given a report on the experience of some seventy of our boys from Clear Lake. Upon very short notice they were transferred from their Clear Lake camp to Coquitlam, B.C. Rev. D. H. Loewen went with

them as their spiritual adviser and the Brethren talk and sing and praise them.

The meeting session is closed with the hymn "Jesu geh voran."

It is such a fine Friends as the opening hymn for the afternoon session. Rev. J. J. Hooge leads in prayer.

4. A number of confusing and misleading rumors are being circulated in the community. These are investigated, discussed and corrected. There are those just coming who feel our committee has made too many far-reaching written promises to our government. It was thought that our boys' money really had to do the real work. A frank discussion revealed that this was not true. It was possible to explain fully what had been done. This resulted in an easier atmosphere.

5. The committee gave a fairly detailed report on the home experiences as they left for it. Some of the far-reaching scenes had been very tough and it was that atmosphere became apparent in the assembly as the reports are given.

6. The chairman launches the anticipated Ottawa trip. There is a pressing need and the committee is anxious to obtain more reliable information. It is held asks the Brethren Thomas and Larkman to express their views on this. Bishop Thomas explains what his church's attitude is as to what should be done at Ottawa. Rev. Isa. Kwan then expresses his views on this. This exchange of opinion has prepared the way for a resolution. Bishop P. W. Weber moves that a delegation be sent to Ottawa to discuss with them our whole situation and ask for a more lenient attitude. Rev. J. P. Lang seconds this motion and the assembly is in favor.

7. Next on the agenda are the questions to be taken up with the authorities in Ottawa. The subject of our boys is discussed first. If they are in for the duration, can they manage on the

fifty cents a day* It would be extremely hard for those who are married. Yet all were agreed that the salary question should be of minor importance and that the churches should assist if necessary. The committee is authorized to decide whether this question is to be included. The following seven questions should however be considered.

- a) The government should be asked whether it would not be possible to have all our boys, without exception, continue to serve the four months at the camp. If necessary these four months could be repeated as often as conditions demand it. At the present a priority group is released for farming and the rest have to serve for the duration.
- b) Should it be impossible to go back to the four months service we want to ask the government to give those serving for the duration a leave every four months.
- c) The government should be petitioned to give those C.O.s who have failed to get their clear stand at the first hearing a second chance.
- d) Information should be obtained whether our boys are eligible for 'Farm Projects' and on what basis.
- e) Information should also be obtained about the work our Seebe boys have to do for the internment camp. This work violates our convictions.
- f) The question should be broached whether it would be possible to emigrate now.
- g) Because of the recent unexpected turn of events enquiries should be made as to what might be expected in the future.

8. The delegation which is to go to Ottawa is next appointed. Mr. A. Klassen moves that our committee should be this delegation. Rev. E. P. Jantz supports this move and the assembly de-

elides in favor

9 Mr John Funk tells the brethren that there is a real need for more hymn books at the Clear Lake camps. The committee is already overburdened with work and a motion is made that a special committee be set up. The brethren D W Friesen and Dav Reimer Giroux, are appointed to look into this need.

10 Bishop Schulz informs the brotherhood that he is so weighed down with work that he finds it necessary to resign his position as member of the executive. The brethren however feel they cannot accept his resignation now and ask him to carry on. Bishop Schulz consents.

11 It was decided to send Rev J W Friesen to the Clear Lake camps.

12 Treasurer Martel gives a financial report, and encourages the brethren to be more faithful with their contribution.

Chairman David Schulz

Secretary Dav P Reimer

Minutes of the Ministers' Meeting held at Rosenhoff (Morris), May 15, 1942

Rev D P Reimer opens the meeting with the reading of Ps 76 and prayer. The congregation sings: *Eubhe du ans O Jehovah*.

This meeting has been arranged to hear our committee report on their Alaska trip, and to hear reports from the brethren Falk and Berg of their experiences with the boys enroute to B.C. The latter were requested to report first.

1 Bishop Falk tells the attentive assembly how hard it had been for the boys to reconcile themselves to the thought of going to B.C. They had all expected to be released soon, now the order to go to B.C. and that for the duration. Many tears had been shed at the time of parting. Rev D H Loewen had gone with them as their spiritual advisor and the brethren Falk and Berg

had accompanied them. They with 67 boys arrived safely at the Green Lumber Camp at Comquatlan, B.C. They were warmly received by the camp foreman. Seven of the boys stayed here and the rest left on Monday for Vancouver Island. On Vancouver Island the boys were placed in two separate camps 1 1/2 miles apart. At both places there had been a warm reception. The boys will be trained to work with the B.C. Forest Fire Brigade. As we see it now the work will in no way to defile their consciences. It is to be regretted however, reported Rev. Berg, these boys do not co-operate very well with their church leaders. A number of them do not seem to be very spiritually minded.

The brother had also briefly visited the Seebe Camp in Alberta. The boys had found the visit very refreshing.

2. Bishop Toews tells the gathering that they had gone to Ottawa without Bishop Schultz. He Schultz had been held back through the death of his brother. This was regrettable they said. He Schultz interrupted here saying that all had been done very well without him. The seriousness of the situation had demanded that the trip be made when it was.

3. Bishop Toews now gives a report on the Ottawa trip. A question was raised as to who should pay the travelling expenses of the boys who are coming home on leave. An application has been made for a reduction in fare.

4. Another brother draws attention to the fifty cents per day salary. How can any man, specially a married one, make ends meet on this. We must remember that this is for the duration of the war. Deacon Jar M. Penner moves that the churches are responsible here and should help in each individual case demands. Rev. A. Wiebe seconds this motion, and the assembly decide in favor.

Rev. H. R. Reimer closes the meeting with song and prayer.

Chairman: Joe F. Harkman
Secretary: Dave F. Reimer

Minutes of the Ministers' Meeting held at Lowe Farm, June 4, 1942.

Rev. P. Heinrichs leads in the opening exercises with the reading of several verses from Ps. 72 and prayer. The congregation sings an opening hymn.

Bishop Toews acts as chairman of the meeting.

Bishop Schultz is asked to report on recent developments for our boys. A letter from Mr. Howard Winkler, M.P., reveals that no decision has yet been made regarding future draft plans nor has it been decided whether men needed on the farm will be called. Personally Mr. Winkler feels they will not be called to do alternative service work.

2. Bishop Toews tells the brethren that word has just come in from the War Service Board which informs us that our boys are to apply for 'Farm Leave'. No law has been passed which makes them eligible for it.

3. A considerable number of boys home on leave have not followed orders to return back to camp. This constitutes a very serious problem as the lively discussion reveals. Unless they return immediately it will negatively affect those whose leave is still pending. This brotherhood recommends very strongly that all the boys return to camp immediately. This is made into a motion by Rev. P. A. Penner and seconded by Rev. P. P. Heinrichs. There is a unanimous vote in favor.

4. It has been decided that our boys will be in the alternative service for the duration. The brethren therefore feel that some financial assistance will be necessary. Bishop P. H. Wiebe

however feels that this does not solve our problem. He moves that our committee be sent to Ottawa once more and petition the government for a change in the present law. Instead of having only a minority in for the duration all boys of military age should be called in to serve their four months. These four months could then be repeated as often as necessary. This petition is to be signed by all church leaders. Rev. P. Loewen seconds this motion and the assembly votes in favor.

Rev. Barkman then asks to have the following amendment added. "This petition is to be sent to Ottawa by mail first. If no satisfactory answer can be obtained, the committee should then be authorized to go. A show of hands reveals the assembly is in favor of having this amendment added to the foregoing resolution.

5. The chairman introduces the brethren to a new problem that has lately arisen. As brother John Funk has personally been involved he is asked to explain what has happened.

At a horrendous meeting Mr. Funk has learned of a new organization that has been formed and which also aims to help our Mennonite boys. The assembly feels this is not as it should be and advises its members not to participate in this in any way. We want to continue to help our boys through our own channels.

Chairman—P. A. Toews.

Secretary—D. P. Reimer.

Minutes of the Meeting of the Council of Elders, held in the Bible House, Winnipeg, June 22, 1942.

Bishop Jac. T. Wiebe opens the meeting with a short word of Scripture and prayer.

Bishop Toews acts as chairman.

1. A letter from Minister J. Thomson is read by Rev. Schulz. This letter reveals our boys will not be given their leave until after the R.C. fire

season. This decision had to be made because so many of the boys did not return in time from their last wave. In reply, he reads a letter from Howard Winkler. Mr Winkler has not been successful in his attempt to arrange the same type of wave for our boys as is being enjoyed by the trainees from the army.

2 The travelling expenses of the camp managers is beginning to be felt by the treasury. It has become apparent that certain regulations will have to be drawn up that will state what is to be included in the travelling expenses. Included in this should be the return fare if the visit is not of too short duration. So also are they to be paid for their camp to camp expenses.

3 Rev. L. P. Reimer describes his trip of June 8 to H.C. He accompanied a group of boys and at the same time studied the whole camp set up in that province. He had found more orators were badly needed. There was also an appalling need for more life size and Sunday school material. He had also learned to know a young married man, P. Oeschel, who was in financial difficulties and needed help.

4 The assembly decides to ask Rev. Joh. M. Penner to go to the H.C. camps. They hope he will try to be there before the coming Sunday.

5 The brethren, D. W. Friesen and L. P. Reimer are appointed to head a committee that shall provide our boys with good reading material and Sunday school pamphlets. Assistant members to this committee are Rev. Bern. Neufeld, Sommerfelder, Henry Klippenstein, Clontarf, John Funk, Rudorffsweide, Aaron Weyer, Hildebrand. The other churches will appoint their representatives later.

6 Bishop P. P. Reimer draws the brethren's attention to Article 2 of the minutes of March 6. Has the Himmelfahrt church been given an answer to their request of joining our organiza-

tion? This has not been done. The elders decide that it shall still be done. Rev Rueckert himself shall be notified.

7. Two groups of boys, one from Camp Seebe, Alberta and the other from Clear Lake are to be moved to R.C. shortly. A resolution is passed asking Dr. Barkman to see the boys off at Seebe and the brethren Toews and Schultz those at Clear Lake.

8. The assembly asks that the camp ministers and also treasurer Bartel be more specific in their financial statements.

Chairman - P. A. Toews,
Secretary - Dav. P. Reimer

Minutes of the Ministers' Meeting held at Rosenhof, October 27, 1941.

Rev. Jac. R. Klussen reads Ps. 2 as the opening Scripture and leads in prayer.

Rev. Jac. F. Barkman presides over the meeting. Rev. P. D. Friesen acts as secretary in the absence of the regular secretary D. P. Reimer.

1. Bishop Schultz draws a comprehensive picture of the committee's recent visit to the R.C. camps. They had had too little time at their disposal. Bishop P. S. Wiebe who had also been there supplements the report. After this Rev. D. H. Loewen relates some of the experiences of his four months' stay at the camp. He stresses the cordial treatment received from the camp officials.

2. Approximately 10 per cent of our Manitoba boys are in the alternative service camps. Reports show their deportment is generally good. (Rev. Barkman adds the percentage is a little higher.)

3. The War Service Board has announced a change had been made in the time allowed to apply for a C.O. status. The boys now send in their appeal within 14 days after they get their call for medical training. Previously this had been

only eight days. Rev. Barkman stresses the importance of doing more for our boys, both materially and spiritually. He also says difficulties have arisen at camp because some of the ministers favor their own members too much. Rev. Barkman reads a letter which reveals that ten boys of each of the BC camps have now served six months and are entitled to their leave. Reduced rates may, however, only be available in November. Bishop Schulz draws the brethren's attention to difficulties which have developed in the BC camps due to the 50-cent-per-day salary. The boys seem to have had very opposing views on this.

At 12 o'clock the meet is adjourned with a hymn.

The afternoon session opens at 2:45. Rev. H. K. Durek reads Ps. 23 and leads in prayer.

Due to a misunderstanding Bishop Toews and some of his ministers have gone to Morris and will not be here for the afternoon session.

4. Rev. J. F. Barkman speaks on a new work project that may be offered our boys soon. Due to the acute labor shortage a certain coal firm has asked for three to four thousand C. C. A. Bishop Schulz also adds a few words to this report. Mr. Howard Winkler has shown much interest in this project.

The question is now raised whether this type of work could be detrimental to our special privileges which we are enjoying. Br. Abram Klassen moves that a committee of three people be set up to investigate this. This same committee is also to study other forestry projects. Rev. P. Heinrichs seconds this motion. The motion is changed to make the executive this committee with Rev. H. Allppenstein substituting for J. F. Barkman who is not well. This motion is adopted by the assembly.

5. The Clear Lake boys are to be transferred

to Banff Alberta. They will however first be given an eight-day leave. Ministers have to be found for both the Seebe and Banff camps for one month. The committee is to find the ministers and appoint them. Rev John M Penner makes this into a motion and Bishop P. P. Reuner seconds it.

It has become apparent that the East and West Reserves must decide on a plan whereby they co-ordinate the appointing of camp ministers.

4. Rev Jac. S. Rempel asks whether it wouldn't be possible to have all our Red Cross contributions pass through our treasury. A motion is made by A. Klassen seconded by Jac. T. Wiebe, that this is to be done if possible. This motion was adopted.

" The question is asked whether our boys are still not to be drafted for fire-fighting overseas. The decision of the brethren is, our boys are to continue to do their alternative service in our country only.

5. Bishop Schulz asks to be released from his executive duties. His church and domestic obligations have suffered much during these years. The assembly decides this must be taken up by the Board of Elders.

The meeting closes with the hymn 'Jesus geh voran' and Rev. P. P. Heinrichs leads in the closing prayer.

Chairman - Jac. P. Barkman.

Secretary - P. D. Priesen.

Minutes of the Elders' Meeting held at Kleefeld, November 21, 1942.

Rev John J. Penner opens the meeting with the hymn, "In allen Meinen Taten."

Bishop Schulz is chairman.

1. The minutes of the October 27 meeting are read and briefly discussed. Rev Jac. T. Wiebe moves that they be adopted. Rev B. P. Janz

seconds the motion and it carries.

2. The chairman reports on their recent interview with the War Service Board about the new work projects in the coal fields and saw mills. The executive had been advised that these services would in no way interfere with the C O status of the boys. The board's spokesman had even recommended this work with the promise that all the boys who work at such projects would not be called until spring. The board had not promised any "Farm Leaves" for the coming summer.

3. Rev. H. Klippenstein renders a detailed report on the whole coal mine proposition. The entire problem is discussed. It is revealed that an employee at one of the coal mines clears about \$60 per month.

Rev. Barkman moves that the executive conduct meetings in the various centers to inform the boys of these new openings. It is important that they decide soon for the work offered. Bishop P. Toews seconds this motion and assembly adopts it.

5. The camp literature problem is again brought up. It is decided to arrange for a meeting of the Literature and Executive committees to find a solution to this recurring problem. The Mennonite Service Foundation is also to be invited to this meeting and it is hoped it will be possible to co-ordinate all the work of all who endeavor to supply the boys with reading material.

6. It was decided to reduce the allowance of the auxiliaries serving in the camps to \$60.00 per month until the new year.

7. Bishop Schulz again asks to be released from his executive duties. The brethren however feel they cannot accept his resignation at this time. The time is too critical to make a change now. Br. Schulz promises to continue until

spring.

The Sommerfelder Church asks that its members be reduced to 3000. So many of their members live in outlying areas and do not contribute their share of the 1 percent per member collections. The EMB also asks to have their membership reduced to 200.

Chairman—D. Schulz.

Secretary—D. P. Reimer.

Minutes of the Ministers' Annual Meeting held at Altona, January 15, 1943.

Bishop Fulk opens the meeting with Scripture and prayer. The congregation sings a hymn.

Bishop Schulz is chairman.

Secretary D. P. Reimer reads the minutes of the annual meeting of January 2, 1942. After a brief discussion Rev. P. P. Heinrichs moves that they be adopted as read. Bishop Jac. T. Wiebe seconds this motion, and it carries.

2. The minutes of the Elders' meeting of Nov. 21, 1942 are read. Rev. B. P. Janz moves that they be adopted. Rev. D. D. Klassen seconds the motion and they are adopted by the assembly.

3. Bishop Schulz gives a detailed report on the committee's work of the year. Very impressively he opens his report with the quotation, "Thus far has the Lord led."

The War Service Board has without fail continued to receive the members of the committee very respectfully. Many of the young men, who had failed to receive their C.O. status at their first hearing, have been given a second trial, at which they usually were successful. Other boys have been released from camp duty to return to farms where they were needed badly. The people were told they should only make these applications for Farm Leave when it was absolutely necessary. Only a limited number of these leaves will be granted.

Br Schulz continues by saying the prison terms which some of the boys are serving now, could have been prevented if the necessary precautions had been taken.

The brotherhood is informed that 118 boys will be called into alternative service the following week. Fifty of these will go to Clear Lake and the remaining 68 to Field B.C. This is the first group of boys called since last April. We have to date some 200 boys in the camp, 700 in the lumber camps and coal mines and about 800 at home.

Bishop Toews corrects this statement and states that only 38 boys are in the coal mines now. The chairman also calls on Rev Klippenstein to add something to this report. This is given very briefly.

Br Toews confides how they of the executive have spent many nights in prayer before appearing before the judges for the boys who were unsuccessful at their first trial. Their prayers had been that God might speak to those in authority and guide them in their decisions.

Rev Schulz states they have visited the War Service Board about fifty times during the past year. They have been cordially received every time.

Rev Wm Helmrath is called upon to close the forenoon session. He does so with prayer.

Bishop Schulz opens the afternoon session with the hymn Ich will streben.

5 Deacon Joh Funk gives a report of the lumber camps of northern Manitoba. They seem to be very satisfactory.

6 Rev Zacharias gives a report of the camps on Vancouver Island. He informs the brethren that the teaching of 'Eternal Security' is stressed much in some of the camps. The meeting regrets to hear this.

7 Rev Jac P Barkman begins his talk on the

work of the committee with the quotation "The Lord hath done great things for us". Following this he briefly touches on the camps at Roblin, Dryden and Beebe. Though the boys at Clear Lake have been ill-treated much by their foreman the boys at the Beebe camp have had to work hardest, says Rev. Harkman.

8. Rev. Dr. H. Loewen has been at the Timberline sawmill of northern Manitoba. At the beginning conditions had not been too pleasant but they are improving. Dr. Loewen regrets to report that some of our boys at that camp have behaved very unbecomingly to their confession by writing obscene words on the door of their dormitory. The assembly is very sorry to hear this.

9. Rev. Dr. P. Jant moves and Rev. P. Loewen seconds the motion that the reports be adopted as read. The assembly gives its unanimous approval.

10. The chairman reports on the ministers' problem in B.C. The camps are far apart and the ministers are continually hampered in their work by adverse transportation conditions. It is however evident that the number of their visits should be increased rather than decreased. After these facts have been carefully weighed Rev. H. R. Reimer makes this motion: Two ministers are to be stationed in B.C. continually. A car is to be secured to help solve the transportation problem. Rev. P. P. Hieturhe seconds this motion and the assembly adopts it.

11. Rev. Dr. P. Harkman moves that the Beebe Camp at Alberta and the Field Camp of B.C. be also supplied with one permanent worker. Rev. Wm. Fulk seconds this motion and the assembly adopts it.

12. It is also decided to have a minister visit the coal mines and lumber camps. This resolution however has the following condition attached to it. The boys of these projects are paid

fairly well and must therefore carry the expenses of the ministers visiting them.

The committee is to co-ordinate the spiritual work that is to be done at all these places.

13. Rev. Jas. P. Harkman explains that a medical re-examination has been ordered for all the boys of the lower health categories. Any boy receiving such an order is not again sent in his appeal as conscientious objector to the War Service Board. Rev. Harkman also explains that every boy of military age who has not received his medical examination must register at his post office before February.

14. Mr. Jas. J. Kartel gives his financial report. Mr. H. P. Jans moves that the report should be adopted. The motion is adopted by the assembly.

15. The question is asked whether a new treasurer should be appointed. Rev. Joh. Heinrichs moves that Mr. Kartel continue to act as treasurer. Rev. H. H. Loewen seconds the motion and it carries.

16. It is decided to compensate the treasurer with \$75.00 for the work performed during the past year. It is explained here that ordinarily the treasurer can only pay bills approved by a member of the executive. However, when the situation warrants it he is authorized to go beyond this and pay accounts at his own discretion.

17. The members of the executive have frequently expressed the desire to be replaced by other members of the board of Elders. The issue is discussed once more. The brethren in the committee have worked hard. Often they have been accused and misrepresented instead of being thanked and understood. They do not want to accuse anyone now, nor complain. They do, however, feel they should be released from their duties, especially the brethren Harkman and Schulz. The assembly however has not changed in its position that a change to the executive

during this critical period could serve no good purpose. They encourage the brethren to carry on with the work which has been well done.

Mr D P Reimer now asks for nominations for the executive. Mr P P Reimer moves that the members of the old committee continue to serve. Rev Isaac Fehr seconds this motion and the assembly approves this by a unanimous show of hands.

18. Rev Wm. Falk moves that the secretary and treasurer also continue to serve as in the past. Rev G S Rempel seconds this motion and it is also unanimously adopted.

Rev Jac T Wiebe closes the meeting with prayer.

Chairman: David Schulz
Secretary: David P Reimer

Minutes of Meeting of the Board of Elders held at the Bible House, Winnipeg, February 5, 1943.

1. Articles 10, 11 and 12 of the annual ministers meeting held in Altova January 15 are read and discussed. It was decided at that meeting that a car be purchased for the ministers working with the RC alternative service boys. Rev Jac F Barkman reports that this has been done. Rev Joh M Penner who is serving there now has bought a Model A Ford for \$1400 in the name of the Manitoba Mennonite Peace Problem Committee. The elders give their approval to this.

2. The elders also decide to send Rev Joh J Penner to the camps at Seeb, Banff Field and Radium. Three other resolutions passed read as follows:

- a) The northern Manitoba lumber camps are to be served by one permanent minister only.
- b) Rev Jac F Barkman is to visit the Ontario lumber camps shortly.
- c) Rev P W Prieser is to go, if possible to

Clear Lake to serve as permanent minister there.

3 The church leaders are asked to announce in all churches that the registration period of boys of military age who have not had their medical examination has been extended to March 1. The people are also to be informed that all boys of military age are shortly to be sent a questionnaire. It is essential that these questionnaires be filled out and returned promptly.

4 The committee again stresses the importance of not making too many applications for "Farm Leave". The granting of these negatively affects the boys serving in the camps. It might even have a deteriorating influence on our relationship with the government regarding our C.O. position.

5. Mr Jac S Rempel chairman of our Canadian Mennonite Relief Committee informs the brethren that Orie Miller general secretary of the M.C.C. has offered to come to Canada to report on their relief activities in Europe. Do we want to invite him to come? Bishop P. S. Wiebe makes the following motion: We want to have Mr Miller come to Canada, and if possible at a time when most of our people will be able to hear him. The brethren Jac T Wiebe and B. P. Jant second this motion and the assembly adopts it by a show of hands.

Chairman—P. A. Toews

Secretary—D. P. Reimer

Minutes of the Ministers' Meeting held at Lowe Farm, April 8, 1943.

Rev P. P. Heinrichs opens the meeting with Eph. 4 and prayer.

Rev Jac F. Barkman is chairman of the gathering.

1. Rev D. P. Reimer reads the minutes of the meeting of January 15. Rev G. S. Rempel makes

a motion that they be adopted. Rev. P. P. Kohler seconds this motion and it carries.

2. The minutes of the meeting of April 12 held at Winnipeg are also read. The teacher situation mentioned in the minutes draws forth some interesting comments. Mr. Schultz states nothing has been done yet to relieve the situation.

Bishop Toews explains what has been done regarding article 5 of the same minutes. He has appointed Reeve J. J. Giesbrecht as assistant. Bishop Schultz has appointed Reeve D. Hopper and Rev. Jas. F. Barkman, D. P. Reimer and Jas. J. Bartel. The brethren give their approval to what has been done and adopt the minutes upon a motion made by P. P. Reimer and seconded by P. P. Heinrichs.

3. Rev. Jas. F. Barkman discusses the work the newly-appointed brethren will be assigned to do. They will attend to all business which does not require the personal attention of the committee. They will be asked to look after the general welfare of the boys and see to it that they get an even break. When necessary they will represent them at the government. Steps are being taken by the Red Cross to have these men accepted as authorized representatives of our people.

A decision has been reached at Ottawa which limits the salary of the boys working under contracts to \$25.00 per month plus room and board. Anything in excess of this is to be paid to the Red Cross.

4. Mr. Schultz reports that boys who are now making their applications for exemption from military service will probably get their hearing some time in June. Mr. Schultz also informs the brethren that no boys will be released from camp service at this time. Something may be possible later. He continued by saying we have 1400 C.O.'s in Manitoba now. Of these 130 are serving

in some kind of alternative service at this present time. Due to the fact that our government has been so lenient and has called so few men we should not be too persistent in trying to keep them on our farms.

The new law states Rev. Schulz designates farm work as alternative service. The Selective Service will supervise this alternative service. The War Service Board will continue to have jurisdiction over all C O trials. Those boys refusing to do farm work will be asked to do some other work. Those who refuse this will be sent to one of the camps. Blacksmith and garage work will also soon come under the classification of alternative service.

Rev. D. H. Loewen is at Clear Lake now and will soon go to B C. Bishop Towers reports on the lumber camps. He has found them all good except the one operating at Armstrong. Some improvements would be desirable there.

Br. Barkman explains that boys who get their hearing now will probably stay on the farm for some time.

Rev. Jac. Loewen moves that the reports be adopted as given. Rev. G. S. Rempel seconds this motion and it carries.

4. The committee enquires whether they with their newly acquired assistants are to continue to work on the old basis of complete non-resistance. Br. G. S. Rempel makes this into a motion and Br. L. P. Kehler seconds this and the assembly approves by a show of hands.

6. The question is raised what to do with the surplus money which comes from the boys' contracts. It is suggested that our relief committee together with the Red Cross decide on a plan.

7. Br. Barkman asks whether the committee members are to receive the three dollars compensation money for the days they spend with the War Service and whether this money is to

come from the general fund. The assembly is of the opinion that a resolution has already been passed on this some time ago.

Chairman--Jas. F. Harkman

Secretary David Reimer

Minutes of the Meeting of the Board of Elders held in the Bethel Mission Church, Sherbrook and Sargent, Winnipeg, April 12, 1943.

Bishop Schultz chairman opens the meeting with the reading of Luke 16: 13 and prayer. The congregation sings the hymn "What a Friend We Have in Jesus."

1. The minutes of the meeting of the Board of Elders of Feb. 7 are read. Bishop P. P. Reimer moves that they be adopted. Rev. H. Klippenstein seconds this motion and it is adopted.

2. Article 1 of the minutes is briefly discussed. Rev. Johann Reimer explains that the car deal has turned out differently than read in the minutes. He had bought a different Ford for \$1750. The brethren approve the sale.

3. Bishop Schultz reports on the lumber camp situation. They are all quite satisfactory except Armstrong. Improvements are needed here. There has been a change for the better during the last month.

4. A very interesting discussion develops on the issue of public opinion. "What does the public think and say about our boys who do not go into the army or who work in camp or even come home from camp to stay on the farm?"

The War Service Board has suggested that boys who want to be released from camp may offer their service to non-Manitoba farmers in Manitoba for the summer months. By doing this it might be possible to get a release for them and return them to Manitoba.

Bishop Toews moves that we should not ignore this offer. It would however be wise to check

the farms before the boys are placed. Those who wish to volunteer for such service must apply to our committee. Bishop Jar T. Wiebe seconds this motion and the assembly adopts it. The committee is to complete arrangements with the War Service Board.

5. Our committee is burdened with more work all the time. Something must be done for them. Bishop Paik makes the following motion. Our committee may appoint helpers who can be entrusted to deal with many technical problems which come up all the time. The committee may authorize these assistants to do anything which does not require their personal attention. Rev. Cor. W. Priesen seconds this motion and it is adopted by the assembly.

6. Bishop Buckert gives a verbal picture of the present teacher situation. He informs the gathering that a number of our teachers have been taken out of their schools because of religious convictions regarding the bearing of arms. He asks whether it is not possible to do something about this. The committee agrees to look for a solution.

Chairman David Schulz
Secretary David P. Reimer

Minutes of a Joint Meeting of the Executive, some assistants and the newly-formed committee of the West Reserve, held at Lowe Farm, May 15, 1943.

Bishop Schulz opens the meeting with the hymn "Will ich des Kreuzes Streiter sein."

Rev. J. F. Barkman is chairman of the meeting.

1. The chairman first calls on Dr. C. Wiebe, spokesman of the committee to explain the motives and plans of this new organization. In his remarks Dr. Wiebe stresses the importance of greater sacrifice during this time of great suffering.

Rev. Schaefer school teacher speaks on the importance of training our growing people in the precepts of our faith of non-resistance.

Mr. H. H. Hamm briefly touches on the proposed government plans of appraising the man-power situation in view of total mobilization. Br. Hamm makes certain suggestions which we should take in preparation of this.

Bishop Toews answers here by asking for a more explicit explanation on our views of non-resistance.

Rev. Barkman adds here the views expressed by Rev. Lehman of the U.S.A. In Br. Lehman's church they suffer no member who in any way is connected up with the army. They do not even allow any connections with the medical corps. This is the stand which we should take, and it is the basis on which we are now working together.

Rev. Schaefer once more refers to the Mennonite teaching of non-resistance. He says it might perhaps be well to widen our field of influence by developing a more extended field of service.

2. Following this exchanging of views the attitude of the general public towards us is discussed. We know that a better public feeling is to be expected when the public hears much of the sacrificial relief work which we are doing. If we publish what is being done the government can much better justify in public the protection they are giving. It must however always be remembered that more depends on God's blessing than on publicity.

3. The final question discussed is in what way may these committees work together. The committee did not feel authorized to amalgamate with this committee without consulting the Board of Elders.

Chairman: Jac. F. Barkman
Secretary: Dav. P. Reimer

**Minutes of the Meeting of the Board of Elders,
held in the Chorbitz Church, May 22, 1943.**

1 Bishop P. A. Toews is chairman of the meeting and reads the minutes of April 12.

2 Brother Reimer reads the minutes of May 15. There is a short discussion on the two minutes. The brethren express concern about the newly-organized committee of the West Reserve. They think it is not proper that our people are now to be presented by two different committees.

It is however a fact that the new committee is there and it is made up of members from our own churches. We can now do little else but inform our people. Rev. Isbrand Priessen makes the following motion: All our ministers are to inform their members what has already been done for the sake of non-resistance and also what is being planned for the future. Also that our executive has already appointed assistant members who will help with many technical problems to do justice to the responsible work which confronts them. The congregations are also to be informed that the Board of Elders does not find it becoming that another committee should be set up at this time to represent our people. Bishop P. P. Wiebe seconds this motion and it is adopted.

3 The teacher problem is becoming more acute. More and more teachers are losing their schools because they refuse to do military training.

Dr. Hoeppeuer moves that our committee appoint men who are to contact our representatives of the provincial legislature to learn from them what they plan to do with our teachers. Rev. J. F. Barkman seconds this motion and the assembly adopts it.

4 The committee informs the elders that our boys are not to use application forms sent out

by the War Service Board. These forms are for non C.O.s who seek a postponement of their training. Special forms are issued for the C.O.s and should be recommended to our boys.

Chairman--P. A. Toews

Secretary David P. Reimer

Minutes of the Meeting of the Board of Elders, held at Morris, July 28, 1943.

Bishop Jac. T. Wiebe opens the meeting with the hymn "Jesu geh voran."

Bishop P. A. Toews presides at the meeting.

1. The secretary reads the minutes of May 22 and they are adopted as read.

2. Bishop Schultz speaks on the teacher situation which had become very critical. The executive with the three Mennonite trustees (Ludbrecht, Heppner and Peters) and three representatives from the legislature had discussed the teacher situation with the Department of Education. To all appearance this seemed to have the desired effect. Minister Schultz had shown much sympathy.

3. It has been officially announced that a Cadet Training plan is to be introduced into our Manitoba schools. Such a move could become very serious. Bishop Schultz crystallizes the feeling in the following motion: "We are satisfied how the Department of Education has solved the teacher problem and are thankful for the prospects of keeping our teachers in our schools, but we are unanimous in our stand against the Cadet Training plan and wish they would not be introduced into our schools."

4. Rev. Harkman reports a tank combat medical corps is being planned soon. No basic training will be required but the regular army C.O. forms will be used. Mr. Harkman ends his report with the motion that we of the first Mennonite immigration should refuse this service. Bishop Falk

seconds this and the motion carries.

5 Rev. Barkman gives a report on the boys serving terms at the Headingly jail. They are given very little work to do.

Brother Barkman also gives a report on his recent trip to the Alberta camps, and the situation as it is there now. A minister is very badly needed. It is decided to ask Br. Barkman to write Rev. H. R. Jans of Alberta to learn whether the Alberta churches can send a minister to those camps. If this is not possible then we want to do something from here.

6 There is a real need for a minister at the Clear Lake camp. A minister of the Summerfelder Church who visited there recently did not find conditions too favorable. An experienced person is needed to bring about better relations between the boys and their foreman, Mr. Brooke. The committee moves that Rev. H. R. Reimer of Larrette be sent to Clear Lake. Bishop Falk seconds this motion and the brethren adopt it.

7 Rev. H. Neufeld introduces Br. W. J. Fretz of the U. S. A. who is studying future colonization problems which may confront our young people after the war.

Chairman- David Schulz

Secretary- David P. Reimer

Minutes of the Board of Elders, held at Morris, October 18, 1943.

Bishop P. S. Wiebe opens the meeting with the reading of a portion of scripture and prayer.

Rev. J. F. Barkman presides.

1 A new act has been passed for those who refuse to do military service. Bishop Schulz reads it to the assembly. From the act we learn that it is now possible to go into the Medical Corps without carrying arms. The discussion however, reveals that this assembly does not believe this service is for our people. Bishop Falk moves,

that we through a show of hands reveal whether we are unanimous in stating that a non-combat service within the army is contrary to our faith. Bishop Schallert aids this motion and it carries.

2. A new problem confronts our churches through the passing of this act. To many of our young men this service will prove to be very tempting. It is therefore necessary to inform our people that with the accepting of this service they become entitled to all privileges and also duties of a soldier except the bearing of arms. They may then be sent any time to any place or country.

3. Rev. H. H. Reimer who has just returned from his two months stay at the Clear Lake camp reports on his experiences. Spiritually there seems to be a decided improvement. Mr. Brooks the foreman has resigned.

4. A minister is needed at the Clear Lake camp and it is expected the Ruderswilde or Berghaler church will send one.

5. The H.C. boys will have to be acquainted with the non-combatant service act. A minister will be needed there for the next two months and it is decided to send Rev. D. P. Reimer immediately. Mr. Reimer will then be able to inform the boys of the new act before the present minister Joh. M. Penner leaves for home.

6. Chairman Barkman reports that the boys need to serve only six months according to law but the law requires that new replacements must be sent before those who have served their six months may be released. Married men get a priority and will be exchanged first.

Chairman J. F. Barkman
Secretary David P. Reimer

Minutes of the Meeting of the Board of Elders,
held in the Bible House, Winnipeg, April 4, 1944.

Bishop P. A. Tuess presides at the meeting.

1. Mr. Barkman reports on some recent developments in the work with our boys. Practically all are now serving under a contract. This makes the supervision much more difficult.

2. The whole Red Cross question is reviewed. It is revealed that the boys pay more on their contracts now. Those who are married get an extra \$10.00 per month for their wives and \$5.00 per month per child.

The discussion reveals that all our Red Cross contributions are used by the army, though to alleviate suffering. As the law does not require our boys to work under these contracts and as the camp service is still available to them; it pertains us to see so much of our money go into the army.

In view of the above Bishop J. F. Wiebe makes the following motion. We should contact the Peace Problem Committee of the Ontario Mennonites to learn of them how they stand and if possible together with them appeal to Ottawa to have our Red Cross money "earmarked" similarly as the non-interest bearing notes to keep this money from being used for war purposes. Bishop J. F. Reimer seconds this motion and it carries.

3. A minister is again needed for the Clear Lake camp. The elders ask Bishop Schultz to arrange to send someone. He recommends Rev. Jac. Loewen of Arden.

4. Our relief work in England is reviewed. It is emphasized that would be better if we too had a relief worker there. Upon this Bishop Schultz informs the brethren that the War Service Board has granted permission to Vernon Toews to take up this work. The brotherhood is in favor of such a move and Bishop Toews makes the following motion. If Vernon is still willing to go our relief committee is authorized to send him to England and pay him immediately \$100.00 for

personal outfitting. This money is to be taken from the compensation treasury. The relief committee is then to pay him a monthly allowance of \$15.00. With the \$10.00 from the M.C.C. this will give him a monthly allowance of \$25.00." Rev. Barkman seconds this motion and the meeting gives its approval by a show of hands.

5 Bishop Schultz reports that Dr. Bennet again plans to visit the churches here to report the M.C.C. work. The individual local churches are asked to make arrangements.

6 Bishop Schultz also informs the brethren that a M.C.C. meeting will convene at Ottawa on May 3 and 4. It is decided to send a delegate, who is also to take up the Red Cross money question with the Ontario Mennonites as stated in Article 2.

7 It is decided to give \$25.00 to the Bible House for the use of the meeting room. The work of the society is always worthy of support.

Chairman—P. A. Toews.

Secretary—D. P. Reimer.

Minutes of the Annual "Peace Problem" Conference, held in the North End Church at Steinbach, Jan. 7, 1944.

Rev. Jac. T. Wiebe opens the meeting with the reading of Eccl. 12:13. "Let us hear the conclusion of the whole matter. Fear God and keep His commandments: for this is the whole duty of man."

The assembly chooses Bishop Schultz to preside for the day.

1 The secretary reads the minutes of January 15, 1943. These are briefly discussed. Bishop Toews draws attention to Article 11 and explains that the visiting ministers usually did not have the courage to ask compensation for their services. The boys' income was generally low.

Secretary Reimer interjects here the Dryden camp boys have always fully paid the expenses of the ministers. Mr. A. Klassen moves that the minutes be adopted as read. Bishop P. P. Reimer seconds the motion and the assembly adopts it. A review of the minister's camp visitation reveals that the west IIC' camps have had their share of visitors, but the east IIC' and Alberta camps and especially the one at Clear Lake have been badly neglected.

A different report is heard on the years work and the accompanying problems.

Rev. Harkman begins with a review of the whole camp and selective service projects. He reveals many boys have become tired of working at places where they are not wanted and have left. The reporter regrets to see so many of our people take the idea of the medical corps so natural. He states that if we do not take a definite stand against this type of service we will in principle change our views on this in a very few months. It is of utmost importance that parents take a stand against the enlisting into this kind of work.

Bishop Toews tells the conference how co-operative the War Service Board has been during the year. During the month of November alone they got a release for 15 boys who had received their call for military training.

Bishop Scholz adds to this report. (a) The number freed in November had been 20. (b) It is increasingly harder to get releases from prison. Until recently it had been possible to get a second hearing for the boys when they refused to take their medical training on being taken from jail to the barracks. Upon this they were again arrested and tried. Just during this second trial it was possible to get them out on bail until a suspended sentence was given later. After Dec. 1 this has not been so easy and it is important

that all regulations are obeyed when a call is received to take the medical examination. If it is doubtful whether a postponement has been granted the committee should immediately be notified. (c) Mr. Schulz continued by saying that a ruling which had required cadets to take their medical examination in the barracks had been repealed lately. (d) Bishop Schultz reports that the Minister of Education has informed them that the Cadet Training plan will not be introduced in the Mennoite school. (e) The assembly was also informed that our teachers are now treated on the same basis as other teachers are. Those of military age may not take the normal school training nor may they obtain permits to teach. Qualified teachers may continue to teach even though they are C.O.'s.

Rev. H. R. Reimer closes the forenoon session with prayer.

The chairman opens the afternoon session with the hymn "Jesu geh voran".

4. The conference hears reports from the different ministers who have served at the camps and other projects. Those who report are: P. P. Reimer from the I.A. camps, Jac. Friesen and Jac. Loran from the mental hospitals, farms and the Clear Lake camp, Joh. M. Penner from B.C. and H. R. Reimer from Clear Lake.

Bishop Schultz moves that all the reports should be adopted. Bishop P. P. Reimer seconds this motion. The conference acknowledges its appreciation by standing. All the reports are adopted.

5. There is a general discussion on the different types of alternative services: camp, farm and institutions. The most problems come from those working on the farms. There are however two special cases at the Pickle Creek mine in Ontario. The committee will contact the War Service Board and if possible get a release for the boys, Bloem and Zacharias.

6. The conference learns from these reports that the west B.C. camps have had their share of spiritual care. It is, however, better to have a permanent worker there all the time. The east B.C. and Alberta and Clear Lake camps seem to have been neglected much during the past year. Rev. Hon. M. Penner moves that the executive see to it all the camps have more regular spiritual care. Rev. Joh. Loepky seconds the motion and it is adopted.

7. The medical and dental corps are again discussed. The conference is very decided in expressing its views against this service and all our boys should be informed of this wherever they may be serving now. It was decided that the conference go on record against this service by a show of hands. The unanimous support shows that this conference does not feel this service is in harmony with the faith of our fathers.

8. Upon request of the chairman, Hr. Jac. S. Rempel reports on the work of the Relief Committee. It has been possible to help through the Red Cross in England, China and India. He also announces that Hr. Bennet will again come to Canada to speak on the suffering and of the relief work which is being done in England. Mr. Bennet is scheduled to speak in Steinbach Jan. 15, Winnipeg Jan. 16, and in Winkler Jan. 17. The assembly decides to have each church represented in the Relief Committee according to membership. No church is to have less than two members.

9. Hr. J. J. Hartel reads the financial statement of the Peace Problem treasury. Rev. Joh. Loepky moves that the report be adopted. Rev. G. Gooßen seconds the motion and it is adopted by the assembly.

10. The assembly now chooses its committee for another year including the secretary and

treasurer (They are to be paid \$100.00 per year) Bishop Falk now takes the chair and under his direction there is a brief discussion on the choosing of a new committee. Hr H R Reimer moves that the old committee continue to work as before. Rev Joh Loeppky seconds this motion and by a unanimous show of hands it is adopted. Rev P P Heinrichs, who has been appointed to go to B.C. makes the closing remarks.

Chairman—D. Schulz

Secretary D P Reimer

Minutes of the Semi-annual Ministers' Meeting, held at Morris, June 24, 1944.

Rev H R Reimer opens the meeting with Ps 31 and prayer

Bishop D. Schulz presides at the meeting.

1. The secretary reads the minutes of meeting held at Steinbach of Jan 7 1944. The ensuing discussion reveals that our boys who are serving under the contracts should be visited more. A list of these boys is to be prepared to make visiting them easier. Also our Clear Lake boys should have more spiritual care. Rev Jac L'rau is expected to go there for the month of July and Rev P D Friesen will offer his service for the month of August. It is possible Bishop Schulz will be able to make arrangements with Rev J Loewen of Arden.

It is decided, too, that the ministers who visit the boys serving under contract are to go out two by two. These men must however, always first report to the committee before they start their work. The assembly approves of this arrangement.

2. Rev J P Barkman reports of the results of the Ottawa trip. The work with the Selective Service Board has now become much easier and our boys now pay less to the Red Cross.

3. It is being reported some of our boys are

not faithful and do not report for duty as requested. Br. Barkman stresses the importance of parent co-operation. Any change of address must be reported immediately.

4. A brief discussion on our financial situation reveals a good surplus in the treasury. It is decided to ask all the churches to balance their accounts up to July. After that no payments need to be made until Br. Reimer informs the churches that the treasury is down to \$500.00. After this the churches are to contribute to the fund as before. If necessary new arrangements can be made at the beginning of the new year.

5. The committee brethren Barkman and Toews express a feeling of satisfaction which they receive from the work. They also mention some of the difficulties. They are happy to know that there are boys who can appreciate the work which they are doing. Rev. G. N. Rempel makes the closing remarks and prayer.

Chairman—David Schulz

Secretary—David P. Reimer

Minutes of the Annual Ministers' Meeting, held at Aitona, Jan. 9, 1945.

Rev. P. P. Kehler opens the meeting with the reading of a portion of Phil. 2, and prayer. The congregation sings the hymn: *Wie lieblich ist's hienieden*.

Rev. Barkman is chosen to preside for the day.

1. The secretary reads the minutes of Jan. 7, 1944. The discussion reveals that Article three needs a word of explanation. It should not read Bishop Toews had freed 15 men and Bishop Schulz 5 men from military service but rather the committee as such had freed the 20 men.

Rev. D. P. Priesen moves that the minutes be adopted as read. Rev. P. P. Heinrichs seconds the motion and it is adopted.

2. Bishop Schulz gives his interim report, based

on the words of the patriarch Jacob Gen 37 10

"I am not worthy of the least of all thy mercies and all the truth which thou hast shown unto thy servant."

Mr. Schulz continues by saying they have learned to appreciate the work and have learned to love more. Only a few have enlisted during the past year and some of those who enlisted earlier regret what they have done. It is much easier to get the 10 stand now. There are only a few boys in prison. Those who are there because they most likely did not comply with orders received. The prison terms are usually of two months duration. After this the boys are sent to Clear Lake. It is mostly those boys who misunderstood or fail to comply with orders received that are sent to Clear Lake. The Alternative Service negotiates directly with the boys and only the difficult cases are taken up by the committee. There has been much co-operation from this board.

Bishop Troms reports that he as Moses needs an Aaron, an advocate. Bishop Troms has just returned from a trip to the hospitals and coal mines and has found conditions favorable. There are 14 young men at Wendate who have their wives with them. They are quite comfortable home would be better. All seems to be well at Rejkiok. There are also 10 boys in St. Boniface who enjoy their work. The 16 at the Portage in Prairie Mental Hospital even have their own living quarters. There are also a number of boys in the General Hospital and six in the St. Vital Sanatorium who are satisfied with their conditions. The boys serving in the mental hospitals are doing responsible work yet only getting their \$75.00 per month and room and board. They pay \$22.50 to the Red Cross. The committee is trying to have this reduced.

Rev. Jac. Friesen of Lowe Farm who has also

visited the boys in the coal mines and hospitals, paints a very vivid picture of what he has found. According to his report the boys of the mental hospitals are not to be envied.

Rev. Schultz closes the morning session.

The Altona Sewing Circle sisters serve the brethren with the noon meal in the new church basement.

The afternoon session is opened with the hymn. "Wir pilgern nach Zion." Rev. H. Born leads in prayer.

5. Rev. P. Loewen reports on the work at Melkirk and the picture is much brighter than the one heard in the morning.

6. Rev. Jacob Bergen reports on the Clear Lake situation. He is of the opinion those boys are neglected too much especially during summer tourist season.

7. Rev. D. P. Friesen, who has also been to the camp during the same time of the year, agrees with Rev. Bergen and recommends a permanent worker.

8. The brethren Toews and Barkman agree this is a move in the right direction. Upon this Bishop Schultz moves that a minister be stationed at Clear Lake for the summer months, or about six months. The coal mines, lumber camps and hospitals should get monthly visits. The boys working under contract should be visited as often as possible. Rev. D. Klassen seconds this motion and the assembly adopts it.

9. The committee asks the ministers who are in a position to visit the camps, to report to them. They will then plan these visits so that there will be no unnecessary duplication.

10. Bishop Wm. Falk suggests that the Clear Lake boys erect a chapel for the religious service. Bishop Toews favors such a move. Rev. Barkman suggests the camp minister might discuss such

a project with the boys to learn whether this would be feasible.

11. Rev J P Barkman reports on the lumber camps: Great Lake Paper Mill, Dryden Paper Mill, Roblin, Mafeking and C. B. Fleet Sawmill. At all these places the boys pay \$25.00 per month to the Red Cross and keep the balance. "This salary will not make the boys rich this winter," states Rev. Barkman.

12. Rev D. Loewen moves that all the boys who serve as C. O.'s should be sent greetings from this conference. Rev P. P. Heinrichs seconds this motion and it carries.

13. The brethren J. Kempel and J. Toews are asked to report on the activities of the Relief Committee. Mr. Kempel chairman reports first. He emphasizes the willingness with which the people have given. This has made it possible for the committee to do its work on such a scale. Treasurer Toews first conveys greetings to the conference from his son Vernon, who is doing relief work in England. Mr. Toews' financial report reveals a gross income of \$40,754.00 for the last four years.

14. Bishop Schulz reminds the assembly we have reason to be thankful to God and the Relief Committee for what has been accomplished. We should also be thankful that we have Vernon in the relief work right now. It is decided to send greetings to Vernon. The financial statement is adopted as read. The assembly thanks the committee for the work they have done.

15. Bishop Falk presides at the meeting during the choosing of a new executive. A. Klansen moves that all the members including the secretary and treasurer remain in the executive for another year. Rev P. P. Heinrichs seconds this motion and it is adopted. The committee members would have gladly seen other brethren assume this responsible work.

16. There is a final report on an order which the Selective Service received from Ottawa. No contracts are to be renewed where the Red Cross obligations have not been met. Existing contracts may be terminated any time if Red Cross dues are not paid.

Bishop Schultz closes the meeting with prayer.
Chairman: Jac F. Parkman
Secretary: Dan P. Reimer

Minutes of the Meeting of the Council of Elders, held in Winnipeg, March 20, 1945.

Bishop Schultz presides.

1. Treasurer Bartel gives his financial report. The churches are advised to again send in their five-cent-per-month dues.

2. Bishop Schultz reports on the salaries paid in the mental hospitals. There has been no increase as in most other institutions and as had been expected. But the matter has not been dropped and if possible something will be done. We feel these boys should be paid more than those in other less responsible employment.

3. Shall we donate blood to the Red Cross? This question is discussed from various angles. If the blood is used by the army it helps with the war effort and as such it is against our convictions. But then again the blood is only used to save lives and this is what we want. Finally it was decided to let each church and individual decide on the matter in the light of circumstances and convictions.

4. There is a lengthy discussion on the Family Allowance Act. It presents a serious problem. If the government is called upon to help with the raising of our children will it not later be entitled to more support from these same children? Socialistic communist movements are forcing our government to take this step. We do not believe that the government is in any way trying

to enslave its citizens. We, however who are asking for special privileges from our good government should be willing to forego such financial benefits. The majority of the elders do not think our people should take this allowance. There were some who thought it would be better to take the allowance than to donate blood to the Red Cross. The majority of the assembly took a different view. No resolution is passed on this controversial issue.

Chairman David Schulz.
Secretary David P. Reimer

**Minutes of the Semi-Annual Ministers' Meeting,
held in the South End Church at Steinbach,
July 24, 1945.**

Rev. Jac. P. Dueck opens the meeting with the reading of Eph. 6 and prayer. The congregation sings, "The Lord Will Provide."

Bishop Schulz is chosen to preside for the day.

1. The chairman requests the secretary to read the minutes of the January 9 meeting. Some criticism is raised. A. Klassen moves that the minutes be adopted. Wm. Heinrichs seconds this motion and it is adopted.

2. The need of more spiritual help is again discussed. Rev. Jac. Friesen moves that the ministers are to stay there for at least two weeks whenever they go there. Rev. P. F. Wiebe seconds this motion and it is adopted by the assembly.

Rev. J. A. Hoepfner suggests that the committee prepare a list of all the churches of the organization. They could then call on the different churches whenever help was needed. The Bruderthaler church is expected to send Rev. G. S. Rempel for the month of August.

3. Rev. Schulz reports that the committee appealed to the Selective Service immediately following cessation of hostilities to have the Red Cross contributions reduced. They are successful

with this. But to our shame more complaints were sent in to the Selective Service than ever before. It cannot be stressed too much that all the Red Cross dues are to be sent in every month.

Rev. Schultz closes the morning session with prayer.

The afternoon session is opened with the hymn "Jesus geh vroom." Rev. J. P. Harkman reads a statistical report on the C.O. situation of Canada. Of a total of 19,700 there are three in Prince Edward Island, two in New Brunswick, 29 in Nova Scotia, 28 in Quebec, 240 in Ontario, 244 in Manitoba, 2,720 in Saskatchewan, 1,157 in Alberta and 15 in British Columbia. The majority of these young men work under contracts on the farm. England started this type of work for its C.O.s and Canada and the U.S. have introduced it later. The Canadian C.O.s paid an aggregate sum of \$1,742,000 to the Red Cross up to April 1, 1914.

Mr. A. Klassen moves to adopt the report as it is given. This is adopted by the assembly.

5. What will we do about the money which we still owe to the Red Cross. Rev. H. R. Reimer maintains that the churches should help to reduce this debt. This meets with the unanimous approval of the conference. The committee promises to find out who these people are that have made this debt and also make the necessary arrangements to have them paid.

6. Rev. Toews gives the following explanation to Article 6 of the previous meeting. The committee has been endeavoring to get the salaries of the boys serving the institutions raised. The following figures reveal what has been accomplished. The figures quoted always give the net earnings. Red Cross contributions and living expenses have already been deducted.

Twenty-four boys in Brandon earn \$22.50 per month. Portage la Prairie they earn \$27.00 per

month, 12 boys in Belkirk earn \$49.00 per month, at St. Boniface they earn \$33.00 for the first three months and \$38.10 after that. In Misericordia seven boys are paid \$12.00 per month, in the St. Vital Hospital four boys are paid \$28.00 per month for the first six months and \$43.00 per month after that.

7. Rev. J. F. Barkman also visited the boys serving in the Ninette Sanatorium. There are also about 10 or 12 Montevideo patients.

All the reports are thankfully acknowledged. To change the routine of the program the hymn "O mein Jesu du bist da" was sung.

8. Dr. Julius Toews reports on the relief work. The discussion reveals the interest which our people have in a work of this nature. The Relief Committee is urged to appeal and encourage people to the work and get out as much as possible. It was also decided to sponsor a clothes drive for the suffering abroad.

9. Dr. Bartel reads the financial statement of the Peace Problem Committee. There is at present a balance of \$618.14. The churches are all asked to balance their accounts with this treasury up to August 1. There will then be enough money to carry through to January 1.

10. The Emmanuel Church of Steinbach is accepted into our organization. This was the decision of the Council of Elders at their last meeting in Altona. The new church will however have no representative in the Council of Elders yet.

11. The war in Europe is over now. Shall our committee continue to function? Bishop Jas. T. Wiebe moves that it shall continue to serve as in the past. Bishop P. P. Reimer supports this motion and it is adopted by the assembly.

12. The committee moves that a letter of acknowledgment be sent to our prime minister, Mackenzie King thanking him for the privileges

and protection granted us by our good government during the war. Rev J N Hoepfner and Bishop J Friesen second this motion. It is accepted.

Rev J N Hoepfner closes the meeting.
Chairman: David Schulz
Secretary: David P Reimer

Minutes of the Annual "Peace Problem" Ministers' Meeting, held in Morris, December 19, 1945.

Mr D P Reimer opens the meeting with the reading of Ps 118 5-8 and prayer. The congregation sings: Ich bete an die Macht der Liebe.

Bishop Schulz presides at the meeting.

1. The secretary reads the minutes of January 9. These are adopted upon a motion from G. B Rempel.

2. Bishop Schulz informs the brethren that the boys serving under contracts will not be released for some time yet. So also will they have to pay their Red Cross money. Rev Barkman explains: Mr Blair has indicated that those boys whose Red Cross obligations have not been met will be released later than the rest. The committee again advises that all Red Cross arrears are to be promptly paid. Rev P F Friesen moves that all the reports are to be adopted as given. Bishop P P Reimer seconds the motion. This was adopted.

3. The brethren are once more asked to arrange for the payment of Red Cross money. The churches should do this according to Article 6 of the minutes of July 24.

4. Bishop Schulz asks the question: How may more boys be released from their contracts? No answer is given.

5. Young men from the East Reserve are again going to the lumber camps. Rev Barkman says it is necessary that we send some ministers to these camps for the winter months. Bishop

Schultz makes a motion which calls for the same kind of spiritual service as was given during the war years. This motion is adopted. As most of these boys are from the East Reserve it is expected that a minister will be sent from there.

6. The Relief Committee is asked to report on its work. Mr C. S. Rempel explains why there have been so many delays in sending the food which had been donated some time ago. Only during the last few days had it become possible to make the first shipment. The speaker also explained some of the delays experienced with the wheat shipments.

Secretary Towns relates how the European famine has increased the importance of our Relief Committee. Its work has increased accordingly. A total of \$77,000 in clothing, food and money has been spent by the Canadian Mennonite Relief Committee in '44. The speaker advocates sending someone to Europe to study present needs. This would help us to be more efficient in our work. After this proposal has been thoroughly studied Rev C. S. Rempel moves that the Relief Committee is to be authorized to send a man to Europe. Rev D. Klassen seconds this motion and it is adopted.

7. The financial report is read by Mr Bartel and adopted by the assembly.

8. Is there a need for our organization now that the war is over? After a brief discussion it was decided to continue to work together even though there may be no pressing need at the moment. This was made into a motion by Rev. B. P. Janz and seconded by Rev. Wm. Falk. The assembly gives its unanimous approval to this.

9. The churches are to continue to contribute to the different treasuries as they have done in the past.

10. The committee asks the assembly to treat with brotherly forbearance the many blunders

which they have made during the critical days of the war. They are thankful for the co-operation which has been shown them from so many. There is, however, much work to be done yet. The assembly shows its appreciation for what the committee has done by rising to their feet. Rev. Schulz spoke the closing prayer.

Chairman David Schulz.

Secretary David P. Reimer.

**Minutes of the Manitoba Ministers' Meeting, held
in the Bethel Mission Church, Winnipeg,
August 23, 1946.**

The meeting is opened with a hymn and prayer. Bishop Schulz presided at the meeting.

1. The war with its many difficult problems for our Mennonite churches and the C.O.'s is now over. The chairman calls on Rev. J. F. Barkman to give a comprehensive report of the whole experience.

In his report, Br. Barkman touches on the various incidents connected with our boys and their service as C.O.'s. The speaker recalls the attitude of the government under different occasions.

2. Br. Schulz explains how the Red Cross contracts are now being terminated. It is very important that all Red Cross debts are honestly paid.

3. Bishop Toews reveals that the large lumber camps are asking for our men for the coming winter. They are very willing to have one man later come with every 100 men. The ministers will be paid \$125.00 per month and free lodging. The churches should consider this.

4. It is decided to write a book on the experiences of our people during World War II. Br. Schulz moves that Rev. D. P. Reimer be called upon to do this work. The whole committee is to assist wherever possible. It is ex-

pected about six months will be required to do this work.

5. The conference decides to observe a Thanksgiving Festival as a token of appreciation to God for the wonderful protection enjoyed during those dark days of the war. One such day of thanksgiving is to be observed on the East Reserve and one on the West Reserve.

6. Finally it was decided to have the whole committee continue to function as during the war.

Chairman—David Schulz
Secretary David Reimer

Printed by: D. W. Priesen & Sons Ltd., Altona, Man.

